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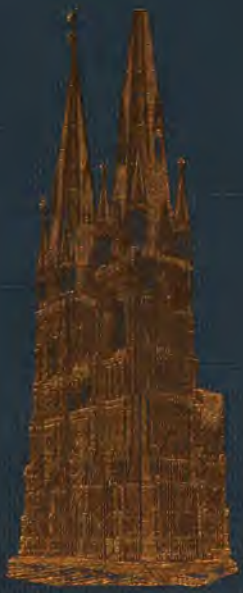
My Church



(Evangelical)
1. Lutheran Church in the U.S.: Swedish.

ZSL

FAITH.

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11: 6.

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MY CHURCH

AN ILLUSTRATED

LUTHERAN MANUAL

PERTAINING PRINCIPALLY TO THE HISTORY,
WORK AND SPIRIT OF THE
AUGUSTANA SYNOD

VOLUME VI

EDITED BY

IRA O. NOTHSTEIN, A. M.

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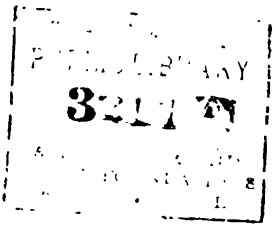

A Blessed Retreat

1. How amiable are thy tabernacles, O Lord of hosts!

2. My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

3. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

4. Blessed are they that dwell in thy house: they will be still praising thee.

10. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. PSALM 84.

ROCK ISLAND, ILL.
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The House of Prayer

"Jesus! where'er Thy people meet,
There they behold Thy mercy seat;
Where'er they seek Thee, Thou art found,
And every place is hallow'd ground.

Dear Shepherd of Thy chosen few!
Thy former mercies here renew;
Here to our waiting hearts proclaim
The sweetness of Thy saving name.

Here may we prove the power of prayer,
To strengthen faith, and sweeten care;
To teach our faint desires to rise,
And bring all Heaven before our eyes."

COWPER.

FOREWORD

By Dr. NILS FORSANDER

This interesting, instructive and churchly year-book, "My Church," is issued in the service of our Lutheran congregations. An illustrated Lutheran manual such as this deserves to be heartily recommended to all the members of the Synod, because it contains many good sketches from the history of the Swedish Church in the old Fatherland and also from the history of the Lutheran Church in this country. The reading of the lives of faithful Christians encourages and guides true church members; and if we learn to know our history as a Synod, we will be the more zealous for the true welfare and progress of God's kingdom among us.

The fact that this is the sixtieth anniversary year of the organization of our Synod reminds us again of the pioneers in the work of our church in America.

The pioneer pastor of the Augustana Synod, Rev. L. P. Esbjörn, came to America from Gefle, Sweden, together with a company of immigrants, and settled in Illinois in 1849. He organized Swedish Lutheran congregations in Andover, Moline and Geneseo in 1850, and in Galesburg in 1851. Older than these congregations is the one in New Sweden, Iowa, which was organized in 1848. The patriarch of the Augustana Synod, Dr. T. N. Hasselquist, came to Galesburg in 1852, and organized the Lutheran Immanuel church in Chicago in 1855 and, in the same year also the congregations in Knoxville and Geneva. Later there came from Sweden, pastors Erland Carlsson, 1853; Jonas Swensson and O. C. T. Andrén, 1856. The immigration increased, many congregations were organized and pastors were ordained here to take charge of them; M. F. Håkanson, 1853; E. Norelius, P. A. Cederstam and A. Andreen, 1856; P. Carlson, P. Beckman and J. P. C. Boreen in 1859.

Pastor L. P. Esbjörn and his congregation united in 1851 with the Lutheran Synod of Northern Illinois, organized in Cedarville, Ill., in that year. This synod, before his arrival, had adopted as an article in its constitution, the following declaration: "The Synod regards God's Word as the only, perfect rule of faith and life and the Augsburg Confession as containing a summary of the fundamental doctrines of the Christian religion, mainly correct." Against this article Pastor Esbjörn registered a protest, as did also Dr. Hasselquist, who united with the synod on his arrival, at its meeting in Chicago in 1852. At the synodical meeting in Galesburg, 1853, this article was so changed that the word "mainly" was stricken, and

instead the Augsburg Confession was declared to a "correct" presentation of the chief doctrines of Christianity. The pastors who came from Sweden later, those who were ordained here, and their congregations, together with a number of Norwegian Lutheran pastors with their congregations gradually united with the Lutheran Synod of Northern Illinois.

At the synodical meeeting in Waverly, 1855, it was resolved that a Scandinavian professorship should be established at the synod's school, at Springfield, Ill., known as Illinois State University; and Pastor Esbjörn was elected agent to gather funds for the support of the professorship. The ingathering succeeded well in the Swedish congregations. Pastor Esbjörn was elected professor in 1857 and entered upon his work in 1858. During this time the Scandinavian Lutherans learned more and more to know the dangerous unionism and rationalism among the leading Americans in the Northern Illinois Synod. Prof. Esbjörn therefore severed his connection with the school at Springfield, and moved to Chicago, where the Scandinavians of the Northern Illinois Synod held a common conference the 23rd to the 28th of April, 1860, in the Swedish Lutheran church. Here it was decided unanimously to separate from the Synod of Northern Illinois, to organize a synod of their own and to establish a theological seminary. This was done at a meeeting called for that purpose, and which was held in the Norwegian Lutheran church in Jefferson Prairie, near Clinton, Wis., June 5th, 1860. It was opened with a sermon by Dr. Hasselquist on Rev. 2: 1—7. His theme was: "Our work, our dangers and our victory." After this sermon it was unanimously resolved

to organize a Scandinavian Evangelical Lutheran Synod, which received the name of the Augsburg Confession in Latin: "Augustana." T. N. Hasselquist was elected president; O. J. Hatlestad, secretary; A. A. Klove, treasurer, all for one year.

The unfaltering article of faith which the Synod adopted at its organization reads as follows: "As holding the common Christian faith and especially as Evangelical Lutherans, this Synod acknowledges that the Holy Scriptures are the revelation of God's Word, and the only perfect rule and guide for the faith and life of humanity; and retains and confesses not only the oldest three Symbols, the Apostolic, the Nicene, and the Athanasian Creeds, but also the unaltered Augsburg Confession, as a short but true summary of the chief doctrines of the Christian faith, nnderstood in harmony with that development thereof which the rest of the Symbolical books of the Lutheran Church contain. This article is not to be changed."

Prof. L. P. Esbjörn was elected as rector of the Theological Seminary, and the Norwegian Lutheran church in Chicago donated a location for it during the first year. The number of students that year was sixteen, eight Swedes and eight Norwegians. At the first synodical meeting there were thirteen Swedish and six Norwegian pastors together with fourteen laymen present. Five Swedish and three Norwegian candidates were ordained at the same meeting. The union between the Swedes and the Norwegians was dissolved at the meeting of the Synod in Andover, Ill., in 1870.

At the first ordination service Dr. T. N. Hasselquist preached a glorious Evangelical sermon on the text: Isa.

62: 10, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Sixty years ago the founders of the Augustana Synod lifted up the victorious standard of the Cross for the people, and cast up a highway for the people to use in traveling to the shining gates of heaven. God help us to continue the fight of the fathers under the banner of the Cross, to confess the Name of Jesus faithfully and to gather in the heavenly Sabbath rest with all the friends of Jesus!

Emmanuel

"God with us," Oh, wondrous thought!
Thru the Saviour's coming brought.
Yes, the Infinite draws near,
Knows each sorrow, counts each tear;
Tempted in all points as we,
Feeling our infirmity,
Sinless, yet He bears our sin,
Dies, our endless life to win.

"God with us," Oh, heart adore!
You shall be alone no more.
He is with you, yes, within;
Overcoming every sin.
True Companion, Brother, Guide,
He will never leave your side,
And when earthly days are past,
You shall be with Him at last.

GRACE E. UHLER.

Two Christmasses

FROM THE SWEDISH OF MÄRTA EDQUIST.

DARKNESS had settled, dense and fearsome, on the plain of Uppsala. The night was icy cold; snow fell in thick flakes and was whirled into high drifts by the storm. The roads had long been blocked. Woe to the traveller who left the protection of his home that night. It was not only the cold and the impassable snow, which threatened to freeze him or to bury him under its white cover. The wolves, starving and wild, were out hunting. Their eyes shone like coals of fire, and their necks were stretched out in readiness to seize their prey. And if one escaped being torn to pieces by the wild beasts of the wilderness, there was another danger that threatened. It was the "night of death." Now the grave-mounds had opened. Now the dead left their resting places, and unfortunate was the living person who met them. For on this night all nature belonged to them, and the dead did not love the living. But this was also the night of the trolls. When they go abroad the thunder of their footsteps can be heard even in the tightly shut-up houses. On the plain there lie scattered rocks.

which they used to throw at a mark. In one of these fragments can be seen the outline of a mighty giant. The people say that this is one of the trolls, who was overcome by the sun and changed into stone, for the trolls cannot bear the light. They would rather that the darkness always cast her pall over the whole earth. Now is their time. It is the time of darkness; it is the time of midwinter; it is yule time in the North.

MIDWINTER NIGHT.

When the snowstorm moderated a little one could see one light after another send out its rays. Clearest shone the light from the idol-temple. There the priests were now busy putting things in order after the great sacrifice held that day. The idol-temple at Uppsala was the most noted in the whole North. From all directions the people had come to celebrate the midwinter sacrifice.

The king of Sweden, who in his youth ate the heart of a wolf so that he might become as fierce as possible, had, according to custom, offered the sacrifice for the people. He had slain the sacrificial animals before the image of the gods Odin, Thor and Freia. Then the blood had been gathered up in great kettles and sprinkled on the people, on the walls and on the idols. In return for this

offering Odin was expected to send a favorable wind next spring when the ships sailed out into the ocean, Thor was to send rain to refresh the fields of the peasants; Freia was to care for the grain planted in the earth so that it would produce a rich harvest.

Then came the celebration of the midwinter festival in the grand royal hall. The floor, made of trampled clay, was covered with straw. In the middle was a depression, lined with flat stones, in which flamed a great fire. The light shone upon the great kettles in which the meat of the sacrificed animals was boiling; and the smoke rolled, dark and heavy, seeking its way out through the smoke-vent up under the roof-ridge. Along the walls were long benches and above them hung tapestries of skins or colored homespun. The king had caused to be erected seven seats of honor, one for himself and six for the petty kings whom he had invited for the midwinter festival. Above every man hung his weapon, for as yet Christmas peace had not come to the North. At the entrance stood a large table, and on it was a great tub filled with mead. Thralls were constantly occupied in filling drinking-horns, which were then passed around. At one end of the room, where the women's place was, the king had erected another high seat. Thither he had conducted Holmdis, the seeress, to whom Odin had given the power to see into the future. She had been able to see more than any one else of that which was to be, but this evening it seemed as if her gaze penetrated far into the future without seeing anything; and many times the king had asked her questions without receiving any answer.

There is the hum of voices, clatter and merriment in the great reception room. But suddenly all is quiet. The king has arisen on his throne. The mighty drinking-vessel, made of the horn of an aurochs, is handed to him. All are conscious of the fact that now the hour of the promise has come. At this hour, year after year, the great beaker is emptied and proud and manly promises are made; and gallant men would rather give their lives than

IN THE KING'S HALL.

fail in what they had promised in that hour. What kind of a promise would the fierce king now make? Those who looked at him closely, it is said, saw a wicked smile on his thin lips as he said: "The land which I inherited from my father is altogether too small. Here on the great beaker I vow that I will enlarge my kingdom by half toward every point of the compass, or forfeit my life." And he emptied the horn to the very bottom at one draught.

Late that midwinter night a wanderer on the plain of Uppsala would have had no difficulty in finding the way to the temple. For near by there rose towards heaven the light of a fire that turned the night into brightest day. The king had caused the hall, where the petty rulers slept, to be set on fire, and they were consumed in the

blaze. Thus was he able to take their kingdoms and to keep the vow which he had made at the yule festival.

In the morning, when the grand reception hall was only a heap of ashes, there could be seen, by the desolate mound, a lonely woman. It was Holmdis. Now also it seemed as if her gaze passed by all that surrounded her, but this time it was evident that it was fastened on something far away. She herself did not know that what she saw was translating itself into words. "I see a blessed time coming," she whispered, "when the yule festival cannot exist side by side with treachery and violence. I see people meeting each other in love and confidence; cold, frozen hearts melt as in the spring sun. The sword is sheathed. Then fear shall no longer lay its heavy hand upon mankind. They go out fearlessly into the midwinter darkness, for the light has broken in into the darkest night. Storm-tide, trouble-time, violence-time, all, vanish; peace-time, blessed-time, hail to you! Who is the mighty one, who can create a time of peace in the midst of earth's strife?

At that moment the bells chimed out the hour of Christmas-tide in Christian lands.

A STAR IS RISING OUT OF THE EAST.

II.

Christmas had come to the parsonage in Stenbrohult, Småland. The snow had fallen evenly and softly, covering roads and paths with pure white. The trees in Pastor Linnaeus' orchard were weighed down with it, and it hid completely the heaps of spruce twigs with which he had covered the many rare plants to be found there. Within the parsonage everything was scoured and polished as it can be only on Christmas Eve. Benches and chairs were adorned with woven covers made by the pastor's wife and never brought out except on festive occasions, and tapestries with wonderful pictures were stretched upon the walls. In the minds of the children these pictures had really become a part of the Christmas memories. There rode the three holy kings to worship the child Jesus, while the cruel King Herod watched their departure, from a window in his palace. The village painter had made these pictures when mother was a little girl, and they were not works of art. The wise men were clad in long coats, just such as the peasants in Sweden wore in the sixteenth century. They rode on green horses, and long red hair surrounded the evil face of Herod. But the children did not think about these matters. They only thought of how beautiful it was that God sent the bright star to lead the people, who dwelt in the land of darkness, to the Saviour; and so the simple pictures also became beautiful. Out of the great carved cupboard had been taken dishes of brass and tin, candlesticks and cups of silver, which the children had received as baptismal presents; and now they stood on the shelves, polished and shining. In the middle of the floor stood the big Christmas table, covered with mother's finest cloth. At each place lay a Christmas pile. Underneath was a wortbread cake, then a layer of cakes of various shapes, and above these a Christmas turkey made of pepper-cake dough, with a pretty red apple on top. In the middle of the table mother had set the large candlestick with the three lights,

which was a symbol of the Trinity. Yes indeed, mother had to work several weeks to get everything in order for this occasion. But then there were also her two sturdy little assistants, Anna-Maria and Sofia, to help. They were, it is true, only nine and five years old, but mother thought that they did very well indeed in spite of that fact. Little Samuel, who was not yet three years old, sat on "big brother's" knees. "Big brother's" name was Carl, and he was thirteen years old and attended the high-school in Växiö. O! but he had been glad when the parsonage wagon had come for him yesterday morning, and he could go *home,* home to his beloved Stenbrohult. Indeed it would have been pleasanter if he had had a better report to show "dear father." Now it was only in the natural sciences that he had won praise, in the other subjects he had only attained an average grade. But all regrets were forgotten when he was clasped to his mother's bosom and his father patted him on the head. And now he was sitting there telling little Samuel about Christmas Eve, for "little brother" was too young to remember how it had been last Christmas.

Carl had had much to attend to during the forenoon. It was always he who saw to it that all the animals on the parsonage farm also found out that it was Christmas. He was the one who set up the high pole with the sheaf on the top, and it was his joy to see how happy the birds were over their Christmas feast. The sparrows looked like very poor Laplanders beside the aristocratic Bohemian waxwings, but twittered just as merrily, nevertheless. The bullfinch in his black velvet cap and his red silk vest looked very respectable. The great titmice seemed to wish to be the only lords on the walk, and only came forward when the other birds were gone. They screamed with all their might, when other birds came, in order to keep them away.

So Carl had also loosed the watch-dog. When others were free and happy he should not be tied up. Barking with joy he had followed Carl into the stable. "Here

LINNAEUS' HOME.

you have something to let you know that it is Christmas," said the boy to the cows as he put some extra fine hay before them. The bell cow received a new bell. Pålle in his stall received the purest of oats, that he might run so much the faster to the early Christmas morning service. Even the chickens received a treat, rice-pudding cooked in milk.

It is evident that, inasmuch as those who lived at Stenbrohult did not forget the animals on Christmas eve, they would also think of the poor. And these needed it especially at this time. During several years the necessities of war had hung heavy over the country. From the little cottages in the Småland villages many had marched away who had never returned. Some had died far away in Russia, and the grass was already growing high above their nameless graves upon the plains of Ukraine. Some were prisoners in far off Siberia. Now the blessed peace had come, but who could tell how many of the prisoners would find their way home. So there came to the parsonage poor widows, orphans, and tottering old men, and all received their gifts from the friendly housewife. Into each bag she put bread, meat, grain and one of the home-made candles, and with the gift went a word of kindness. There was no superabundance in the parsonage at Stenbrohult, but Mistress Linnaeus knew that he who gives to the poor lends to the Lord. *He* will repay it. And the pastor spoke of the coming of the Saviour of the world as the friend of the poor. And in the evening, when the candles burned in the cottages of the poor, those who dwelt there sang the old Christmas hymn:

"The lowly Saviour meekly lies,
Laid off the splendor of the skies;
No crown bedecks His forehead fair,
No pearl, nor gem, nor silk is there.

No human glory, might and gold,
The lovely Infant's form enfold;

The manger and the swaddlings poor
Are His, whom angels' songs adore.

Oh, wake our hearts, in gladness sing,
And keep our Christmas with our King,
Till living song, from loving souls,
Like sound of mighty water rolls."

And there was Christmas peace and Christmas joy in the poorest homes also.

At the same moment as the last beam of the sun extinguished the short winter day, the sexton climbed the stairs of the church tower to ring in Christmas. "In Jesus' name!" he called out, as he set the bell in motion. The sound of the bell mounted upward. It throbbed out over the country side, out to the many homes; and everywhere the people bowed their knees at the sound of the bell and repeated: "In Jesus' name!" It seemed as if the air was filled with the sound, for now all the bells of Sweden were ringing in Christmas.

Perhaps many of our children might have thought that the Christmas which Carl Linneaus and his brother and sisters celebrated was not very enjoyable. They had no Christmas-tree—none were used then—and no Christmas boxes were customary then; but yet I believe that if we could have seen them we should have noticed that no one could be any happier than they were. In the straw which was spread upon the floor one could play the jolliest games, and "big brother" was untiring in finding ways of amusing the children. Also father and mother took part in the playing, for on Christmas eve the grown people forget that they are old people, and become children again. And how beautifully all the candles burned! The children would have liked very much to stay up till midnight to see how the flame on the candles of the three-armed candlestick divided into two parts and danced for joy at the moment of the Saviour's birth. Yes, there was so much that was wonderful and beautiful that was related

CHRISTMAS HAS COME.

about the holy night. But that which above all other things made Christmas evening such a happy time was that one fully realized that friendliness and love radiated towards one from everything and everybody. Then all that was hard and cold and harsh within one melted and there came, as it were, the warmth of summer in the midst of winter.

And so father opened King Carl's Bible and read the old Christmas Gospel, which is always new. And when the Christmas song had been sung, all fell on their knees and father prayed for all the homes in Sweden, for those far away in strange lands, prayed that Christmas peace and joy should last not only during the days of festivity, but through all the days that must follow. Carl had noticed that during the evening mother's glance had often fallen on the pictures of grandfather and grandmother which hung on the wall, surrounded by wreaths of ivy. Now people were no longer afraid of the dead. At Christmas time the bonds between the living and the dead were felt to be strong, and it was as if bridges had been built between those who were living and those who were at home with God.

Then all the lights, except father's and mother's, were extinguished. These were to burn all night as a symbol of the great Light which never will be extinguished. And the little boy, to whom God had given the great gift of interpreting the secrets of nature better than any one else, and the still greater gift of not forgetting God's kingdom, dreamed that night that the gates of heaven were open as on the first Christmas night, and that the light shining out of the glory within turned the darkness into bright day, the angels sang their song of praise, and all nature listened in quiet wonder. And next morning, when the tones of the hymn: "So beautiful shines the morning star," resounded in the church at the early service, he thought that it seemed as though angels sang a song of praise to God with the people.

ON CHRISTMAS MORN.

The Spirit of the Fathers

Reflections on the sixtieth anniversary of the organization of the Synod.

BY DR. JOHN TELLEEN.

THE aim of the founders of the Augustana Synod was mainly churchly and spiritual. "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The one who suggested the name *Augustana* was a young student, Erik Norelius, who afterwards became known as Rev. Dr. E. Norelius, pioneer pastor, home missionary, editor, historian and president of the Augustana Synod.

The founders had learned the lesson taught by the experience of the Swedes settling along the Delaware in the seventeenth century. That move had been planned by the great Gustavus Adolphus II, and consummated by his great prime minister, Oxenstjerna, but was lost to the Lutheran Church for want of organization and upkeep.

The spirit of the founders of the Augustana Synod was churchly and pietistic. The fathers, mothers and children of pioneer times valued every opportunity to attend divine service. In the home was the family altar.

To further this spirit, Dr. T. N. Hasselquist, then pastor at Galesburg, Ill., published *Gamla och Nya Hemlandet*—The Old and the New Homeland—, a secular paper, absorbed by *The Swedish American,* and *Rätta Hemlandet* — The True Homeland — now *Augustana,* which weekly visitor is the official organ of the Augustana Synod in the Swedish language, as *The Lutheran Companion* is in the English language.

JESUS ONLY.

But the spirit of the Augustana Synod must needs be fostered in its own institutions of learning. First and foremost of these is Augustana College and Seminary, which has now for sixty years trained young men and women for Christian service.

What are our hopes and aspirations to-day? They are great. We cannot, we dare not, stand still. We would then retrograde. *Excelsior!* We must ever move onward and upward.

But we must needs examine ourselves. Yea, we must pray the Lord to examine us. Are we *to-day* walking in the footsteps of the fathers? Do we follow them as they followed Christ? Is the same unfeigned faith in us to-day that dwelt in the fathers? Do we live in the Word of God as did our fathers and mothers? Does the Word of God dwell in us as it dwelt in our ancestors? Do we commune with God in prayer as did our parents? Do we go to the Lord's Table *often* as they did?

If we can answer these questions in the affirmative, by the grace of God, then is our hope anchored in Heaven, and we bask in the sunshine of the love of God, and our hope will never be put to shame. We are anchored on "the impregnable Rock," and our hopes and aspirations are as sure as the promises of God, being yea and amen in Christ Jesus.

What is the spirit of *to-day?* Some say it is the same as in the past. Others say it is better. If our fathers could return, what would they say? Does "distance lend enchantment" to the past? Doubtless, but look and listen.

The founders of our Synod were all "brethren" in the dear Lord Jesus. Enthusiasm and zeal for the salvation of one and all ran high. The spirit of missions made mission workers of them all. Little or no thought was given retirement or old age. The amount of salary did not decide a call. Dr. Hasselquist advised us to choose small salaries and hard fields.

Humility and *brotherly love* prevailed among the founders of our Synod. Christian fellowship was highly esteemed. Letters were long and contained much. If published to-day they would prove edifying and profitable reading.

No one lorded it over a brother. "He was greatest who served most." So says Jesus. Each gave impassioned devotion to the glory of God and the good of man. All bent toward an all-absorbing spirituality, manifested in untiring service.

Hence the helping hand was extended to all needs. Dr. Olof Olsson would say in his quaint way: "Give while poor, for when you become rich you cannot afford it." Dr. Hasselquist said: "Give often and as much as you can. If you milk the cow seldom and little she will soon go dry."

In the early days of our Synod, everything began with prayer, and, if time permitted, also Bible reading. The closing was with prayer and praise.

When the Augustana Synod was one year old, it convened at Galesburg, Ill. I was then fourteen years old. Our parents took their children to the meeting. Dr. Hasselquist preached on the text, 1 Cor. 13: 12. He would remove his glasses to wipe away the tears. Rev. Dr. Erland Carlsson preached on the text, Luke 19: 1—10. I can yet see "the shake of his holy head," as the tears coursed down his cheeks. Rev. O. C. T. Andrén of Moline, Ill., preached, presenting the fundamentals and the cardinal points of our Lutheran Church.

In 1870 I heard Rev. Dr. Olof Olsson at the meeting of our Synod in Andover, Ill., champion our Lutheran cause against Waldenströmian Socinianism. Well do I remember when our whole school, Augustana College and Seminary, at Paxton, Ill., suspended operations for more than two days in order to discuss Justification.

Is such earnestness, such a searching of the Scriptures, such love of the Truth, such staking of everything for Truth's sake, the spirit of our day? And will we prove it by venturing forth crying: "All people of Swedish decent and of other nationalities, in all lands, for Jesus!"?

"The Home Festival"

FROM THE SWEDISH OF DR. OLOF OLSSON.

WHO is the happiest person, from an earthly and temporal standpoint? He who has a peaceful home, where he and his are independent. All this earthly life is a strenuous conflict. In this strife we need a refuge and a fortress where we can feel ourselves safe, where we can find rest, repose, sympathetic love, peace and confidence. Such a refuge is the home, the peaceful home. He who in his younger years neglects to establish his own home, will bitterly regret his neglect when old age and the evil days come on. How dismal it is to be without a home in time of sickness or in old age!

Why is it that we especially feel the need of a home at Christmas time? All who are away, call with one heart and one mouth: "We must go home at Christmas." In all homes there is now, just before Christmas, a special time of work, a cleaning and a scouring extraordinary; for the home must be as clean, as elegant and as festive as possible for Christmas. All expect joy, good fortune, riches, peace and blessedness in the home at Christmas. Home is to be a heaven on earth at Christmas.

But who can make a heaven on earth? Can the great ruler, whom we in common parlance call "the almighty dollar," do it? The dollar can do much, and we all know by experience how we must suffer if we lack the

CHRISTMAS IN THE HOME.

help of this earthly lord. But there is one thing that the dollar cannot give, and that is true Christmas- and home-peace. Domestic peace and Christmas joy must come from heaven itself,—from God. If we would receive a Christmas- and a home-gladness that can give our hearts rest and blessedness, we must look to heaven, to God Himself. That is why we celebrate Advent before Christmas; because we yearn for grace, we pray for peace and joy from above, from the God of peace.

The Child of Peace is born unto us, the Son of Peace is given unto us, the Prince of Peace has come, and the home of peace and the kingdom of peace are established on the earth. Above the manger of Bethlehem was let down God's heavenly home of peace and glory, even down to us here on earth. We know and we see that our whole earthly life has become changed, through the birth of Christ, into a door, an open door to the heavenly home. There was between us and that heavenly home, an immeasurable space, an impassable gulf. We wandered here below as in a strange land, unhappy, wretched, homeless; there was no possibility for us to come home. When anything is perfectly impossible for us, we are apt to say that it is as impossible as to take down the Pleiades. So impossible it was for us to take down to ourselves the everlasting, blessed, peaceful home.

Then, just when everything was impossible for us, God sent His own Son to us with the heavenly home. That this heavenly home is a living truth and a reality, and that this home has come to us, we experience and bear witness to when we gather in our church and in our several homes to sing and play, to read and hear the Christmas Gospel, the joyful tidings of an everlasting home of peace for us poor sinners. There is a divine power in the Gospel of Jesus' birth, which opens the whole heavenly world and its glory for us. We see and know from these words of God, that the home of glory is *our* home, that *we* belong there, that we are *guests* and

pilgrims here, and that only a little time separates us from our everlasting home of blessedness.

There are many of us who have learned to know what the present life on earth is. We need to celebrate a great festival,—the festival of the heavenly home. We know that there must be a heavenly home of glory and peace. Yes, there must be such a heavenly home of peace, otherwise this earth and this human race would never have been created. The Christmas festival is proof enough that this everlasting Christmas home is prepared for us. Let us then in real seriousness lay hold of the beautiful Christmas festival and through God's grace make it a festival of victory for our hope of glory. In these times, when the worldly spirit shows itself with such power among us, we need to celebrate Christmas with special fervor, for it is the festival of the redeemed and of the everlasting home. We will then do all we can to let our children and our young people know and grasp the fact that we are living in the immutable, sure and joyous hope of an eternal Christmas joy; we will let them understand that there is an everlasting Sabbath rest, a heavenly Christmas joy also, waiting for God's people. To this end we will also make our earthly home-life as sweet, as joyous, as peaceful, as God gives us grace to do. Especially will we pray for grace to have a beautiful service of God in church and home. The memories of Christmas can never be erased from our minds. We, who are old and have sweet Christmas memories from our childhood days, all know this. Let us give our children the same rich Christmas heritage. We may be poor in earthly treasures. Where were there ever a poorer people than the first Christmas family. Bethlehem will remain until the end of time a type of *earthly* poverty and unspeakable *heavenly* riches, peace and blessings. As soon as we sing and read about Bethlehem and what happened there, we see and hear heaven opened and God's angels going up and down above us with heavenly riches and peace. We see Jesus Himself, God's own Son, coming to us as our Saviour

REMEMBER THE POOR.

and Brother, our best Friend; we see Him coming to take us with Himself to His eternal home of glory. When our hearts have grasped the meaning of Christmas we are already celebrating on earth the festivities of heaven. Shall we be ashamed to be children and to rejoice as children? No, no. We also want to become angels to carry Christmas to some home where otherwise there would be no Christmas—in the homes of the poor, sorrowing and troubled ones. May God in mercy grant us a rich Christmas!

Pastor Jonas Swensson

BY DR. NILS FORSANDER.

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
Acts 14: 22, 23.

THIS passage of Scripture describes for us the work of Paul and Barnabas in Derbe, Lystra, Iconium and Antioch. The disciples in these congregations needed spiritual strength for their souls, and this they also received so that they remained steadfast in the faith which God worked in them through His Word. We need the same exhortation to continue in the faith; and thanks be to God that He has given us His pure, life-giving Word and that He has also given us teachers who preach the same correctly and faithfully. Such a guardian of souls and preacher was Pastor and President Jonas Swensson, who himself entered into the heavenly Sabbath rest through many tribulations. He sent the verses at the head of this sketch to his congregation and his fellow pastors, from his death-bed, as his personal message of greeting and farewell. May God

PASTOR JONAS SWENSSON.

give us grace to follow his example in faith, love and hope, and to mark the walk and conversation of faithful pastors with thankfulness to God.

Pastor Jonas Swensson was born August 16, 1828, in Snollebo, Wåthult parish, diocese of Växiö, and his parents were Churchwarden Sven Månson and his wife Katarine Jonasdotter. From them, and especially from his pious mother—who was a sister of the mother of Bishop Martin Johansson of Hernösand—he received a deeply Christian training. His instruction received in the confirmation class and the confirmation address on the subject: "Simon, son of Jona, lovest thou me?" made a deep impression on his spiritual life. Jonas Swensson has sorrowfully related that after his first communion he became gradually indifferent in regard to his relation to the Saviour, and that for a time he lived carelessly in the errors and sins of youth. But God did not desert the poor youth. His conscience accused him, and the Lord Jesus knocked at the door of his heart.

Already as a little boy Jonas Swensson longed and hoped to become a minister of the Gospel. But the prospects that he could attain this noble aim seemed very discouraging, when at the age of seven years he lost his father and the bereaved mother struggled with poverty to support her seven children. The boy, endowed with a strong body, became an apprentice to a blacksmith at the age of fifteen. Two years later he felt himself called to take up the work of a school teacher and entered the teachers' seminary at Växiö in the spring of 1846. During this time he lived a serious life; but as he was trying to establish his own righteousness in this way, he did not attain peace with God.

After his return from Växiö Jonas Swensson confided to his pastor, Rev. Josef Bexell, that he had a heartfelt desire to become a minister. Bexell advised him not to entertain the thought, but exhorted him above all to pray to God for guidance and advice. This the young man did, and in reference to it wrote in his diary: "I fought

against the call like a veritable Jonah; for I myself wished to escape and did not want to go out and preach, because I well knew that the doom of a pastor is unbearable if he does not honestly do his work; and I was, therefore, afraid; but, on the other hand, I knew that an honest pastor always has to bear the cross, and *that* I did not want to take upon myself. However, when I tried to flee from the Lord's call, He cast me out into a deep ocean of anxiety, where I knew no rest either by day or by night. The inward pressure to take up the work of the ministry became more and more compelling, so that the resolve to go out and preach always stood before me as the certain condition upon which I could be rescued from these waves of anxiety."

So Jonas Swensson began to study privately with Pastor Bexell and after the first few months of 1847 for the associate pastor in Bredaryd. During this time he was led into a deeper knowledge of his Saviour and into a true conversion through the help of an old unmarried man, Arvid Sakrison, who distributed Hoof's sermons in the surrounding parishes. Contact with Pastor Bexell and other friends of so-called Hoofianism, together with the faithful use of God's Word and earnest prayer, strengthened God's work of grace in the heart of the youth.

With the hope of becoming a pastor, Swensson later, under anxiety about his temporal support and at times even under spiritual conflicts, studied at Jönköping, Växiö and Uppsala, where he took the student examination in September, 1850, and the ministerial examination in June, 1851. He was ordained in Växiö on the 7th of October, 1851, and afterward served faithfully and satisfactorily as assistant pastor in Unnaryd until April, 1856, when he came to the help of his countrymen in America, on the call from the Hessel Valley (afterwards called Chandler's Valley), Pa., congregation. He had been called to this field at the instance of Dr. P. Fjellstedt. After considering the call for nearly a year he accepted it and arrived in Hessel Valley June 11th, 1856.

CHURCH IN CHANDLERS VALLEY (HESSEL VALLEY), PA.

During his pastoral work in Sweden, Pastor Swensson was influenced in his spiritual life, his teaching and his care of souls by the so-called Hoofianism. But he was never inclined to partisanship. Strict with himself, he indeed wished to ascertain who were the friends of Jesus and who were the children of the world, while at the

same time he was afraid of spiritual self-deception and hypocrisy. He preached both the law and the Gospel purely and clearly, but was at first more of a holiness preacher. Pastor Swensson, during this time, was led ever nearer to Jesus and relied upon His everlasting and sufficient propitiatory sacrifice. In his notes, written about this time, he writes: "To-day it was so much easier for me to approach the throne of Grace with my many sins and I have experienced its peace." Many were awakened and were led to life through his preaching. Both from Unnaryd and the parishes round about came crowds of people to hear him preach and give Bible-talks, and he was a faithful advisor to souls seeking salvation, both in spiritual conversation and through letters.

Jonas Swensson took up his work in Hessel Valley congregation immediately and with energy, and also preached every other Sunday for the Swedes in Jamestown, N. Y. At the former place there was a small, unfinished frame church, and the house was also unfinished. He was much disturbed by a factional spirit in the congregation, and by the Methodists. He missed his many friends in the fatherland, and imagined that his work in his new surroundings in this country was bearing very little fruit. Believing pastors must indeed sow the Word of God in hope and often in tears; but the preaching of the Gospel will, nevertheless, be successful, for it is God's own life-giving Word. That Swensson's preaching and pastoral work were not in vain was shown already at the time of his leaving, when the congregation tried to retain him as pastor.

On the advice of Pastor Erland Carlsson the Swedish Lutheran congregation at Andover had called Jonas Swensson to be its pastor. On August 29th, 1858, he gave his farewell sermon in Hessel Valley, and on September 5th in Jamestown, and traveled to Chicago and Geneva, where as the guest of Pastor Carlsson he met many Swedish pastors. Thence he came to Andover, Ill., where on the 19th of September he was installed by Erl.

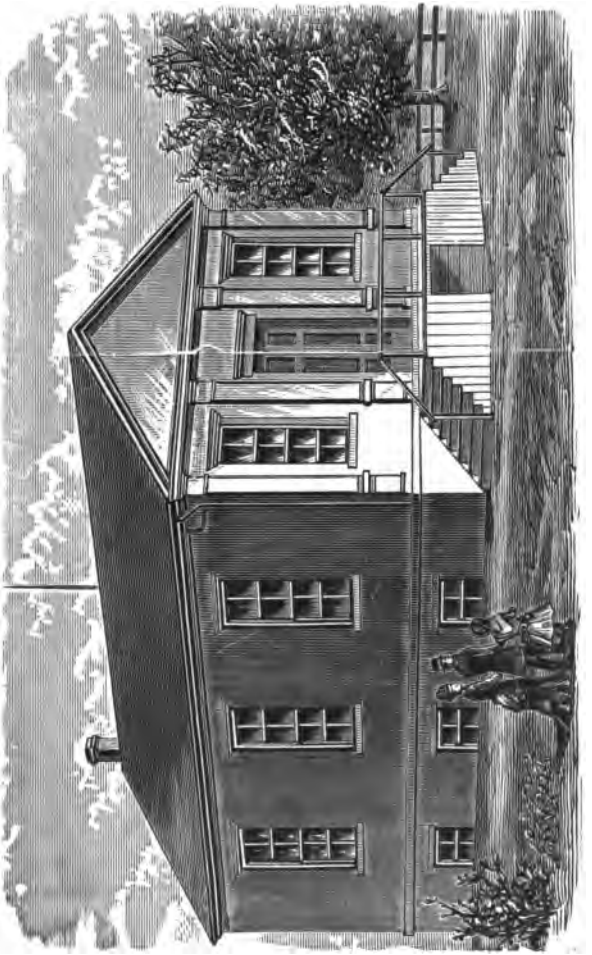
Carlsson in the crowded church, where he afterward preached a fervid sermon.

The great need of the Andover congregation for a faithful pastor had moved Jonas Swensson to accept the call extended to him. Here Pastor L. P. Esbjörn had begun his pioneer work in 1849 and in 1850 had organized a congregation with ten communicants, which had grown to 358 communicants when he left in 1856 to take up work in Princeton, Ill. During Catechist Bergenlund's time as supply pastor in Andover parties and quarrels came into existence, like those which had arisen formerly in Hessel Valley, while it was in his care. Therefore it was a most desirable blessing for Andover congregation that Jonas Swensson came thither. This congregation is generally regarded as the mother church of the Augustana Synod, though a congregation was organized in New Sweden, Iowa, in 1848.

Jonas Swensson remained as pastor in Andover until his call to the heavenly home, December 20th, 1873, when the congregation had 951 communicants. During Pastor Swensson's time of service many Swedish Lutheran churches were organized out of the original Andover congregation as the mother church. Swedona, at first called Berlin, was organized in 1859, and Jonas Swensson preached there every other Sunday until 1866. Woodhull congregation was organized in 1868 and Orion in 1870. During his last years he also preached in Cambridge, where the Lutheran church was organized in 1875.

Pastor J. Swensson, as well as the rest of our pioneer pastors, especially T. N. Hasselquist, together with their congregations, never forgot the best interests of the land to which they had been led by the Lord's hand, in spite of their strenuous spiritual and churchly labor. They were good, faithful and self-sacrificing American citizens, which was evident during the Civil War.

In addition, Pastor Swensson had to undertake the direction and leadership in a variety of the outward activities of the congregation, which required his time and atten-



THE OLD CHURCH IN ANDOVER.

tion. This was true especially at the time of the erection of the large, new church at Andover, which was erected in the year 1867 and opened for services in November of the following year. At this time he delivered a richly spiritual dedication sermon to an immense audience of attentive and appreciative hearers. He had many cares and worries during the building of the beautiful temple; but the cross on top of the tall spire is a sign of victory in the Name of Jesus.

Here was held in 1870 a notable meeting of the Synod, which elected Pastor Jonas Swensson as its president. The former president, Professor, Dr. T. N. Hasselquist, was visiting in Sweden during the summer of 1870, looking for young pastors and students who would be willing to come to America to preach the Gospel to their scattered countrymen, who were coming here in large numbers at that time.

Pastor Swensson served in this responsible office until his death, being reelected annually by unanimous votes. As president of Synod he was just, impartial and kind to every member of the convention, and conducted all the affairs of the Synod with seriousness and order. His own sanctified personality and conduct were an example for his brethren. Between the meetings of Synod he attended carefully to the necessary correspondence; but he could not find time to visit the congregations where such visits might be necessary. He therefore declined reelection as president of the Synod, but in vain.

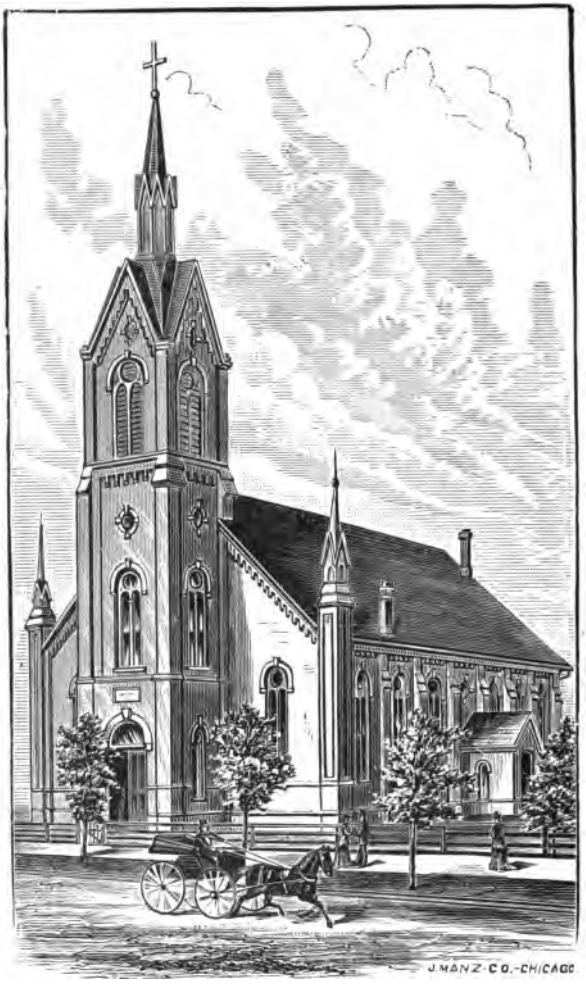
Pastor Swensson was richly equipped as a preacher, both through his spiritual and through his natural gifts. His sermons were not apt to incline to profound eloquence; but they were always Biblical, Lutheran, instructive, earnest and rich in spiritual experience. He preached both Law and Gospel, bringing out the distinction between them as well as their proper connection. At the same time he made a definite distinction between "the children of this world," whom he exhorted to show "repentance and amendment of their ways," and, on the other

hand, "the friends of Jesus," whom he exhorted to exercise a true faith and daily sanctification through prayer, the use of God's Word, patience and the hope of heaven. In Sweden he wrote his sermons; but here among us he always preached ex tempore, so that his sermons on the Gospel texts were often quite long.

During his hard and faithful labors in America he never forgot his spiritual friends in the fatherland. He sent them a letter, from Andover, in November, 1859, which was printed in Jönköping in 1862. The letter closes as follows: "Therefore, dear friends, neglect not the promise which says that we shall enter into His rest, that no one remain behind. Do not weary in your course, do not sleep by the wayside, but travel with steady pace the narrow way of life through the wilderness, and hostile country, until you attain the blessed goal. The Lord Jesus be with you in your pilgrimage, His blood be your purification, His righteousness your adornment. May He be the heavenly manna, that nourishes you; His Word, pure and unadulterated, your guiding star; His wisdom your counsel; His victory the inspiration of your courage; His Spirit your comforter. O may your conversation be in Heaven, through Him, even now during your pilgrimage,—may it be a steadfast crying of Abba Father; and may your yearning and hope be for the great God and the revelation of our Saviour, Jesus Christ, when He shall appear to gather His own into the glory of Heaven. May God in His abundant mercy and grace help us to attain to this, so that we may there praise His name in eternity. Amen. Cordial greetings to you from your fellow-pilgrim in alienship and your friend and brother in Christ Jesus,

JONAS SWENSSON."

Besides this letter, Pastor Swensson has left only two other writings in print,—two very instructive and edifying sermons, published in "Rätta Hemlandet," in 1869; and also his valuable annual reports as president of the Synod, 1871 to 1873. While no name is given, it was



THE NEW CHURCH AT ANDOVER.

nevertheless Jonas Swensson who prepared the text of the catechism which was adopted by the Synod in 1867, and which contains a complete collection of selected Bible passages.

Very instructive and edifying were the Bible expositions which Pastor Swensson held on Sunday afternoons in the church at Andover when he used to explain Old Testament Books, such as Psalms, the Song of Solomon, and the prophet Isaiah. It is related also that during the first year of his work in Andover and Swedona he would, after having delivered two or three long sermons and driven through the parish, sit up until midnight, praying, conversing and singing with friends who came to visit him in the evening.

Pastor Swensson had a great gift as a catechist, both in the Sunday-school and in the confirmation class. After the Sunday-school teachers had finished teaching the lesson, he would catechise the classes in a general exercise lasting about a quarter of an hour. At times he would explain some Scriptural passage to them. Confirmation instruction he carried on with great care, with fervent prayer and faithful care of souls. His instruction used to begin in the fall and last until June of the following year, and took up the entire forenoons. Every such forenoon he began with a prayer, warm from the heart, after the singing of some hymn. After this the children in turn read a chapter from the Gospels, which he explained in brief remarks. Then he heard and explained the lessons in Biblical history and the catechism. All joined in prayer and singing at the close.

Confirmation day with its thorough examinations and earnest exhortations was a great festival day, not only for the Andover congregation, but also for many people who gathered there from the daughter congregations. It is also treasured as a dear memory by many of Pastor Swensson's former catechumens. Oh! that we had such confirmation instruction and such heart-to-heart talks with and exhortations to the catechumens to-day!

Jonas Swensson was a very churchly person. He often spoke of God's Word and the sacraments as the means of grace, in his sermons. The self-communion which he practiced in his church at Andover was something peculiar to himself. He esteemed the office of the ministry highly as having been instituted by Christ and given to the congregation to be exercised at its call. Even the services of laymen, he insisted, must be made legal by a proper call of the congregation. He tried to establish the churchly practices and usages of the mother church of Sweden in the Synod. But it was he who, at the meeting of Synod in Andover in 1870, carried out the changes in our Church-Book sanctioned by the Synod. Thus, for example, in the third article of the Creed, they changed the expression: "the resurrection of the dead" to the more faithful rendering: "the resurrection of the body."

A memorial of Pastor Swensson's labors in Andover is the Orphanage located there, the largest and oldest in our Synod. In accordance with the resolution of Synod this work of mercy was begun in Swedona in 1867 with Mr. S. P. Lindell as the director, and in 1870, at the initiative of Pastor Jonas Swensson, the orphange was moved to Andover, where a large farm was bought for its use. May God help us all to be zealous for Christian works of charity for children and for the aged, for the sick and the poor!

This powerful preacher and faithful pastor had many trials under the leading of the Holy Spirit,—trials which led him to a deeper and more childlike faith in the unmerited grace of God in Christ Jesus. His wife, who had been Miss Maria Blixt of Unnaryd and whom he had married in 1856, became an invalid in the fall of 1860 and continued in this condition, so that Pastor Swensson was often obliged to watch whole nights at her sickbed. At times, and already several times in Unnaryd, he was attacked by violent and wonderful convulsions, during which he lost consciousness, but could still preach and sing. I remember several such occasions during the time

between the synodical meeting in 1872 and the meeting in 1873 when I was his assistant in Andover, and tutor to his oldest son, Carl Aaron, who became pastor in Lindsborg, Kansas, and president of Bethany College. Here I will only mention the attack which he had at the Synod meeting in Paxton, Ill., 1873, in the home of Dr. Hasselquist, in the forenoon before the opening of the meeting. Here he became unconscious as the result of a strong convulsion, during which he sang a hymn and repeated Bible verses in Swedish, Greek and Latin. Nevertheless, he came to church in the afternoon, and in the evening preached a powerful synodical sermon on "Churchly Unity."

In humble faith in his Saviour, Jonas Swensson fell asleep December 20, 1873, at the age of only forty-five years, two months and four days. A solemn burial service was held December 26th, when his intimate friend, Dr. T. N. Hasselquist, delivered a comforting sermon on Psalm 126: 5 and 6: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall dauntless come again with rejoicing, bringing his sheaves with him." After that he also spoke feelingly on the words in Acts 14: 22, "We must through much tribulation enter into the kingdom of God." This verse had been sent as a word of greeting and farewell to his co-laborers and congregation by the dying pastor. In the large church, filled with over 2,500 persons from near and far, could be heard loud weeping during these sermons, and especially when the speaker reminded his audience of the precious sowing in tears which the faithful, departed pastor had accomplished during his fifteen years of service among his catechumens.

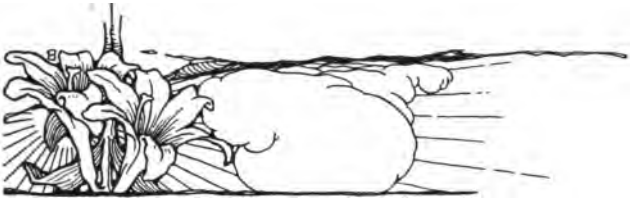
Burial took place in the old cemetery of the church at Andover, where the congregation has since erected a monument to the memory of Pastor Swensson and his wife.

The departed servant of God, Jonas Swensson, was deeply mourned and greatly missed, not only by his fellow

pastors, but also by believing and consecrated friends in the congregation and in the Synod as well as by other persons who had the opportunity of learning to know him well. The president of the Norwegian Lutheran Conference of America, for example, sent a letter of condolence on behalf of that body, in which occurs this passage: "The departed possessed the fullest respect and love of our church body, because we knew him as a noble and lovable person who united in his calling a seriousness, a Christian character and a rare ability. In view of these qualities we are assured that our dear Swedish brethren feel their loss all the more deeply and painfully; yet we know well that in the midst of sorrow shines the glad and sure hope, that the departed one has, as a faithful laborer in the Lord's vineyard, entered into the everlasting Sabbath rest."

A simple account of Pastor Swensson's solemn burial services together with a short outline of the funeral sermon, delivered on that occasion by his beloved colleague, is found in the first number of *Augustana* for the year 1874, penned by Dr. Hasselquist.

In his talk on the above mentioned verse of greeting and farewell (Acts 14: 22, 23) from Pastor Swensson, Dr. Hasselquist closes with these heartfelt words: "Thus his heart was with us even on his dying bed, and in the very presence of approaching dangers and conflicts he sent us not only a word of farewell exhortation 'to remain steadfast in the faith,' but also a word of longing for our protection, in that he 'commended us to God' on whom he believed. He saw a little further than many could see and chose his words in harmony with his vision. As he, in faith in the Lord, gave us these words, so should we also, in faith and loyalty, receive them; and, in childlike obedience to the Lord, who heard the departed one's last prayer, strive to attain that steadfastness in the faith, which is so necessary for us. God be praised for Pastor Swensson's life, which many are blessing, and also for the words which he sent us at his death! May He make them true in us to the everlasting praise of His Name!"



"The Heart on the Rose"

LUTHER'S seal contains a white rose, in the heart of which lies a heart covered with a cross. The motto on the obverse of the seal reads: "The heart of the Christian is supported on a rose when it is found under the Cross." When we consider the beautiful courage and the calm joyousness which Luther manifested during the terrible years of struggle through which he had to go to lead humanity to freedom of conscience, we must acknowledge that his heart must have rested on the Rose of God's comfort.

It would be difficult for us to say which of the years of Luther's life was the hardest and most trying; but we are safe in saying that in the year 1520 he passed through a crisis that must have shaken him to the inmost recesses of the heart. This was the year in which the famous bull of excommunication was issued against him and in which he broke fully and finally with the Church of Rome. Such an experience must have been a very serious one for a man of tender conscience and sincere faith such as Luther was. It meant not only the breaking away from an institution whose every ceremonial was interwoven with the memories and experiences of childhood and youth,—a severing of the ties that bound him to his home and to his friends,—but it meant also encountering the opposition of the most powerful organization in the world. He

MARTIN LUTHER.

was doing what no Catholic had ever before dared to do, and he knew the tremendous price that he would have to pay for his course. Through all this crisis he seems to have been the only one who did not despair of the cause of Protestantism, and to him every anxious soul looked for encouragement and hope.

During this year of stress and storm appeared the three writings from his pen which have by many been more admired than any others: "The Address to the Nobility," "On Christian Liberty" and "The Babylonian Captivity."

In "The Address to the Nobility" occur such sentences as the following: "In baptism, you joined a fraternity, of which Christ, the angels, the saints, and all Christians are members; be true to this, and satisfy it, and you will have fraternities enough." "We should overcome heretics with books, not with fire, as the old Fathers did." "There is nothing more devilishly mischievous than an unreformed university." "It is not the number of books that make the learned man, nor much reading; but good books often read, however few, make a man learned in the Scriptures and pious." The treatise was not only an arraignment of the corruption of the Church, but it offered a positive foundation for a new order of things.

The second treatise, "On Christian Liberty" or "The Freedom of a Christian Man," has been called the pearl of his writings. Kolde says of it: "Perhaps the most beautiful of Luther's writings, more the result of religious contemplation than of theological work, a writing full of deep mystical thoughts." It concludes with these words: "Thus we conclude, a Christian lives not in himself, but in Christ and his neighbor; in Christ, through faith; in his neighbor, through love; or he is not a Christian. Through faith, he reaches upward to God; through love, downward to his neighbor."

"The Babylonian Captivity" was a treatise written in Latin for theologians. By the Babylonian captivity of the Church, he means the perversion of the nature and use of the sacraments that the Church has suffered. In it occur such sentences as the following: "Let us learn to observe the word rather than the sign; faith, rather than the work or use of the sign." "In the sacrament, faith is so necessary that, even without the sacrament, it can save." "The sacrament of baptism, as a sign, is not momentary, but perpetual; for, while the use is transient, the thing signified lasts even to death, nay, to the resurrection at the last day." It closes with the words: "The Christian is exercised with both (Baptism and the Lord's Supper) in this body, until; fully baptized and strength-

ened, he passes from this world, and is born into the new and eternal world, to sup with Christ in the kingdom of His Father. Then, with the matter of both sacraments fulfilled, Baptism and Bread shall cease." "These three treatises together," says Koestlin, "are the chief reformatory writings of Luther."

The year 1520 was memorable also because it marked the turning point in the hitherto difficult progress of the Reformation. Secular movements began to fall into line in the fight against papal oppression. Many of the German knights offered their services to Luther, because they believed that political liberty could be secured through co-operation with him. Another class of men, who were now attracted to Luther, were the so-called "humanists." Many of these were persons who delighted in learning simply as a means of overthrowing existing institutions. They were ceaseless agitators, having no decided convictions, and offering no solid solution of the difficult problems which they attacked. These restless critics saw in Luther only a means of pulling down the organization of the Romish Church, and they wrote many books and pamphlets directed against the errors of Rome.

Luther, while conscious of the fact that the knights and the humanists were doing much in their way to undermine the influence of the pope and to prepare the way for the Gospel, put no trust in such allies. He realized that the Gospel must win its way to victory by spiritual conflict rather than by temporal weapons. He also knew that an alliance of the spiritually-minded Christian and the worldling was bound to prove a snare rather than a help. Thus, while others were congratulating Luther on the offers that were coming to him from these sources, he felt that he could not have anything in common with such forces. Where others saw cause for rejoicing, he saw only dangerous shoals and quicksands. Luther was fully justified in his judgment, for sooner or later all these worldly forces fell away from the Reformation movement so far as it was a religious movement.

WITTENBERG.

Eck, the champion of Rome, visited the pope in February, 1520, bent on securing a Bull of Excommunication against Luther. At last the terrible document was issued, and Luther was, according to its provisions, a doomed man, accursed of God and man, unless he recanted what he had been teaching.

It was not until the first week in October that the bull was published in Wittenberg. The document condemns forty-two errors said to be taken from the writings of Luther. One of these "errors" is Luther's statement: "to burn heretics is contrary to the will of the Spirit." Everyone is forbidden to hold or teach these "errors." The writings of Luther are everywhere to be publicly burned. He is given sixty days to recant, and on failure to do so shall be considered excommunicated from the Church, and all persons or States harboring or holding intercourse with him, after such excommunication, are to be placed under the ban. The ban had been as powerful in those days as a means of compelling action as the food blockade is in our day.

The teachings of Luther, however, had already so far emancipated the minds and consciences of the German people that instead of striking terror wherever read, it excited only contempt and indignation. Even the Leipzig students, who only a year before were hostile to Luther during the great debate, now mobbed Eck when he appeared to read the bull. The document was torn from his hands and pulled to pieces, and Eck, covered with mud, fled from the city by night. At Erfurt the bull was thrown into the water, and at Wittenberg it was suppressed. Luther's reply to the bull was the treatise to which we have already referred: "The Freedom of a Christian man." In this document he still tries to appeal to the better judgment of the pope. Other pamphlets and books followed in the same vein.

At Louvain and Cologne, the demand for the public burning of Luther's works had been complied with. When the news came that at Mayence also such burnings had

BURNING THE POPE'S BULL.

taken place, Luther determined to burn the pope's bull publicly. Early on the morning of Monday, December 10, 1520, the following notice was posted on the bulletin board of the University at Wittenberg:

"All friends of evangelical truth are invited to assemble about nine o'clock at the Church of the Holy Cross beyond the city wall. There, according to ancient, apostolical usage, the godless books of the Papal constitutions and the Scholastic Theology will be burned, inasmuch as the presumption of the enemies of the Gospel has advanced to such a degree that they have cast the godly, evangelical books of Luther into the fire. Let all earnest students, therefore, appear at the spectacle; for it is now the time when Antichrist must be exposed."

A hospital, near the church mentioned, had on its grounds a pest-house, which was used for plague patients, and not far off there was a spot where infected clothing were burned. Here a pile of wood had been gathered, and on this Luther placed the books of canonical law. A Master of Arts lighted the fire and as it spread Luther hurled into it the bull, with the words: "Because thou dost trouble the Holy One of the Lord (Mark. 1: 24), may eternal fire consume thee!"

Before the canonical books were all consumed, he left. He confesses that he went forth that morning trembling and praying, but returned with greater joy than over any previous deed of his life. It was a most serious and solemn act on his part, having as its only motive the glorification of the Gospel of Christ.

The students, with the lighter hearts of inexperienced youth, lingered at the fire and turned it into an occasion of mirth, committing acts which Luther found it necessary to censure the next day at his lectures.

With Luther, on the other hand, this was a deeply significant act. It was the public breaking away on his part from the dominion of the pope. He believed that longer to acknowledge the pope as his spiritual father was to be an accomplice in all the wickedness of the Roman

A PEACEFUL AND LOVING HOME LIFE.

Though Luther was not yet married at the time of the burning of the bull, this scene is selected to accompany this article because it shows Luther's calm and peaceful frame of mind, which lasted indeed to the end of his life.

hierarchy. He could no more endure the thought of consenting to wickedness than to the doing of wickedness himself. In speaking about the burning of the bull and what it meant to him, he said: "In this wicked world, I would rather endure all perils than, by silence, burden my conscience with the account I must render to God."

No man ever stood in more deadly peril of his life than Luther after this act, yet his heart was at ease, for was it not supported on the rose of God's peace and comfort?

"What Hath God Wrought"

Our Diamond Jubilee in India.

AT about the same time (1844) that the Swedish immigration of the last century began in America, German Lutheran missionaries began the first mission work in Rajahmundry, India. Owing to lack of funds the German society which had begun the work was soon obliged to recall its workers, but not before arrangements had been made to turn over the field to the American Lutheran Church.

In 1869, when the General Council met in Immanuel Swedish Lutheran church in Chicago, this mission was taken over from the hands of the General Synod, and from that time on to the present day, the Augustana Synod has been intensely interested in the welfare of this great work. At the time of its transfer to the General Council the mission had one congregation of fifty-four members, six or seven outlying stations and a boys' boarding school.

The first missionary to this field from among the Swedish Lutherans was Rev. Carlson. He was also the first missionary who had received his training in a General Council seminary. On January 23, 1879, he and his wife reached Rajahmundry, where he had charge of the schools until his health broke down. His short but useful career as a missionary closed with his death March 19, 1881.

Rev. E. Edman, who was educated at Augustana College and Seminary, was the next member of the Augustana

Synod to serve in this mission. He arrived in India in 1889 and retired in 1894 on account of the ill health of his wife. His second term of service began in 1900 and lasted until 1903.

Rev. H. E. Isaacson, who was prepared for his work at Upsala and Augustana, was the next missionary from our Synod. He and his wife sailed for India in 1892, where he served until his death, in India, in 1914.

Later Augustana workers were Pastor and Mrs. O. O. Eckardt, who are now in this country, and Miss Charlotte Swenson, who died in India in 1908. At present the following Augustana missionaries are on the field: Pastor and Mrs. O. L. Larson, Pastor and Mrs. Thure Holmer, Rev. Edwin A. Olson, Dr. Betty Nilsson, and the Misses Agnes Christenson, Christina Eriksson, Hilma Levine.

At the present time there are 18 foreign missionaries including wives, 8 native pastors, and 1,368 native teachers, catechists, zenana workers, etc., bringing the Gospel to the 1,000,000 Hindus on this field. The baptized membership is 27,000.

The Rev. Thure Holmer, writing to American Lutherans from Rajahmundry, while the great anniversary celebration was being held all over the field, says, among other things: "There have been times of general indifference and weakness of faith, but always there have been some hearts that have burned with zeal for the Lord's work, and have had the courage and heroism born of true faith to undertake difficult tasks for the glory of their God and the welfare of their fellow-men. To such our Diamond Jubilee is especially an occasion of congratulations. Permit me therefore as your messenger here to greet you on this occasion and bring to your remembrance the fact, that God has blessed and made glorious beyond all expectations the fruits of our feeble efforts. His is the glory.

"Our missionary effort has been weak, often interrupted and full of mistakes. Then how have the results come about? The answer is: The Lord has done it, and He

THE RAJAHMUNDRY CHURCH,
Where the Diamond Jubilee was held.

only. May this thought serve to humble, encourage and spur us on."

Seeing then what wonderful things the Lord has brought about through the feeble efforts of His Church in the past, we are encouraged to put renewed and increased zeal into our efforts for the evangelization of the world. Never has the opportunity for service on our India field been greater, never have we been so well equipped, never have we had so many workers ready to preach the Gospel, and never has the Church been so well able to give liberally to the cause of missions. The outlook for the future is indeed bright. Let us pray to the Lord of the harvest that He may give us more love for the souls who dwell in the lands of the shadow of death. May He uphold and strengthen our missionaries, and may He abundantly bless the native Christians who are confessing His name in spite of great persecution.

Jenny Lind

BORN OCTOBER 6, 1820—DIED NOVEMBER 2, 1887.

ON October 6th Sweden, Germany, England and America honored the name of the "Swedish Nightingale." Of her it has been said that "she was not only one of the greatest in the world of art, but she was also a great and wonderful personality, the like of which possibly will not appear again on earth for centuries."

She is among those few of the earth's very greatest persons who have been honored by a memorial in Westminster Abbey. Her own country, perhaps a little slower than some others to appreciate her greatness, is making a special offering this year to erect a beautiful monument to her memory in the world's most beautiful city, Stockholm.

Jenny Lind was of humble parentage and had a poor and quite unhappy home. As a child she was sent to a theater school where she worked long in obscurity. Both here, and all through her life, she was untouched by the evil with which she came in contact. Her biographer says: "Not a single grain of dust ever soiled her wings. The radiant purity which she always preserved has no doubt been one of the causes of the sublime in her song. But it was not only the aversion to everything that was unclean and shady that was her distinguishing mark, but

JENNY LIND.

on the whole a distaste for everything base and mean."

She was never spoiled by the flattery and applause which she received during her distinguished career, and few persons have received more. By nature she was pious, believing that she had received her musical powers from God for the purpose of glorifying His name and in order to be of service to her fellowmen. Hence her almost boundless generosity. During her American tour she made large donations to the pioneer work of the Augustana Synod. A number of our first churches were built with money donated by her.

Of her wonderful power as a singer it is said that not only were her audiences carried away with emotion, but even the chorus sometimes failed to fall in, because the choristers stood weeping when Jenny Lind had finished her solo.

Mendelssohn himself describes certain of her notes as marvelous in their clearness, and Chopin speaks of her pianissimo as the most perfect that he had ever heard.

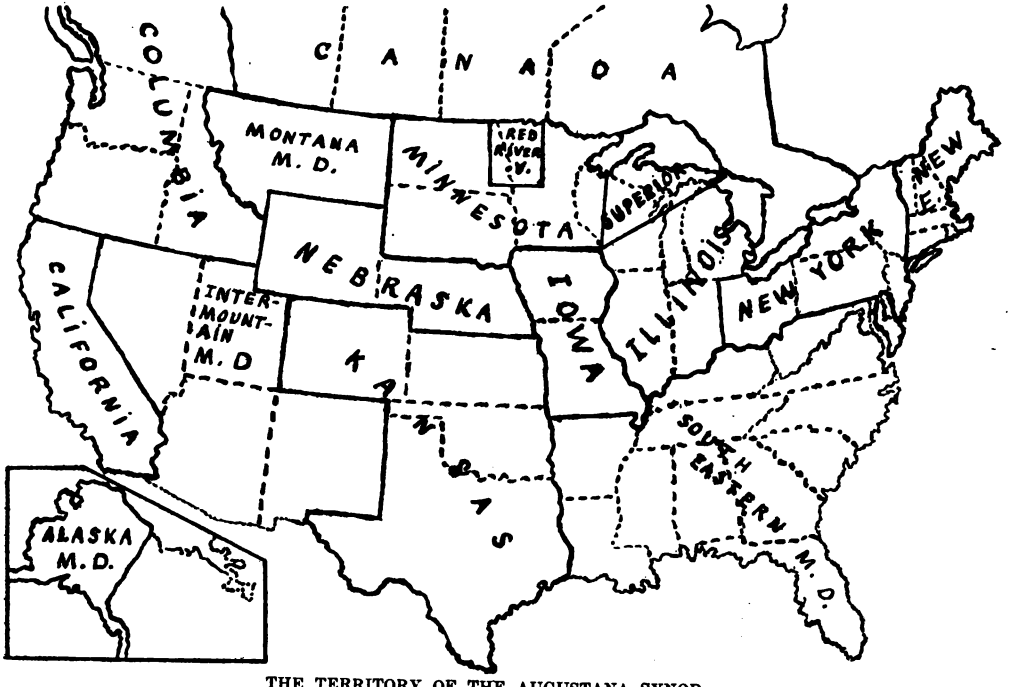
After eleven years she retired from public life in order to devote herself to her family, and because she placed religious music above all other compositions. Her name and her character will ever remain as an inspiration to our young people. May the world see many like her.

The Augustana Synod

ORGANIZED IN 1860.

President, DR. G. A. BRANDELLE, 627—44th Street, Rock Island, Ill.
Secretary, REV. JOS. A. ANDERSON, Boxholm, Iowa.

THE work of the Synod continued during the past year in peace and quiet. The total increase in the membership amounts to 3,880, or 1⅓%, and the increase in contributions is $594,619.26, or 20%. The former figure is below the general average of the Lutheran Church in this country, which is nearly 6%, but the latter represents an encouraging increase, reflecting the increased prosperity of the country. Yet much remains to be attained even in this direction. One fact shown in the statistics for the year ought to give us special food for thought, and that is, that the number of children in our Sunday-schools has actually decreased by 990. If the figures are correct, which we hope they are not, it would be an alarming sign of the times for us. It would mean that the Synod is failing in one of its most important branches of work. Are we not neglecting the large unchurched population around us in our Sunday-school work? The present membership of our schools is just about the same as the number of unconfirmed children of school age of our own members. We have not yet begun to reach out vigorously for our share of souls in the evangelization of America.



THE TERRITORY OF THE AUGUSTANA SYNOD.

A new and very promising practice was inaugurated by the president of the Synod when he called together the presidents of all the conferences for the purpose of considering the matters that pertain to our work, and how they might as officers of the Synod be of the greatest service to our people and how they might further the progress of the work by the grace of God. "They felt that, with their great responsibilities, it was proper that they should in an informal way confer with one another and unitedly approach God in prayer for His faithful guidance and help." Such meetings as this cannot help but prove of great value to our work in all its branches.

A brief summary of the Synod's statistics follows:

	1919	1920
Number of Ministers	740	750
Number of Congregations	1,227	1,234
Number of Church Buildings	1,110	1,117
Number of Parsonages	600	604
Value of Church Property	$13,527,413	$14,877,799
Number of Communicants	197,586	200,253
Number of Baptized Members	283,546	287,476
Number of Sunday-school Teachers	10,746	10,623
Number of Sunday-school Pupils	80,681	79,691
No. of Pupils in Parochial Schools	11,443	9,025
Contributions to Local Expenses	$2,082,319	$2,474,547
Contributions to Benevolence	666,331	837,131

There are twelve conferences, three missions districts and an Association of English Churches in the organization of the Synod. These will now be considered in detail.

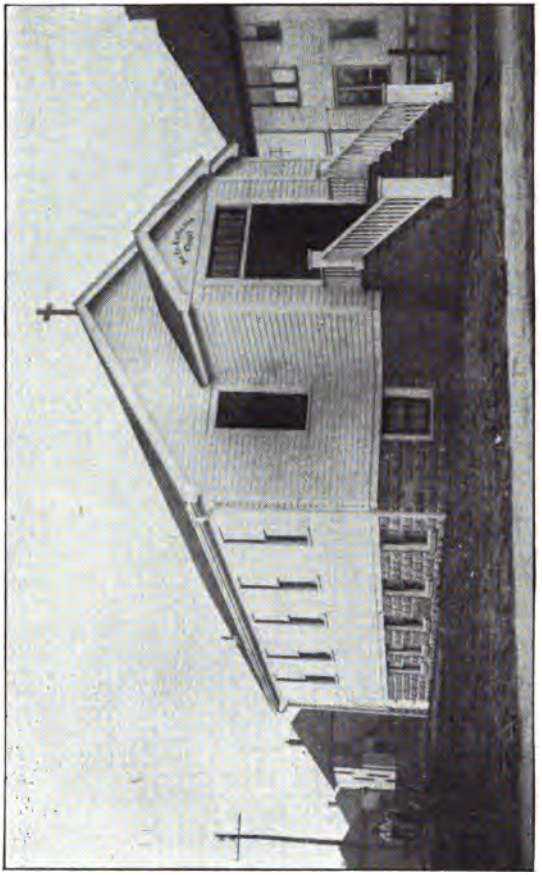
THE CONFERENCES

Illinois.

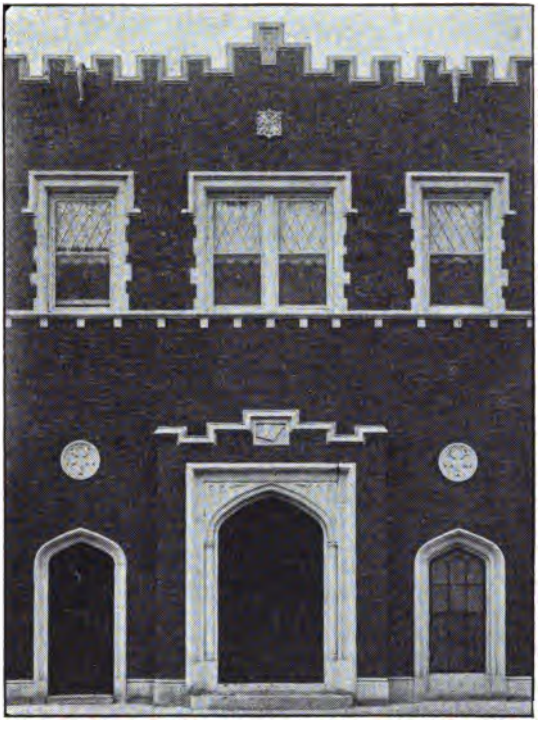
Organized in 1853.

President, Rev. Peter Peterson, 1434 Rascher Ave., Chicago, Ill.
Secretary, Dr. John G. Dahlberg, 3105 Carol Ave., Berwyn, Ill.

The Illinois Conference includes Illinois, Indiana and parts of Michigan, Wisconsin and Iowa; is divided into ten districts, and has 136 pastors, 164 congregations,



CHAPEL OF EV. LUTH. IMMANUEL CHURCH, DETROIT, MICH.



PARISH-HOUSE, OLAVUS PETRI CHURCH, CHICAGO, ILL.

43,217 communicants and 58,925 baptized members. Its institutions are Augustana Hospital, Chicago; Salem Home for Aged, Joliet, Ill.; Augustana Home for Aged, Chicago; Orphans' Home and Farm at Andover, Ill., and the Home and School for Orphans at Joliet, Ill. The Rock Island District owns and controls the Lutheran Hospital, Moline, Ill. The Chicago Inner Mission Society owns and controls Augustana Central Home (a hospice), Augustana Nursery and other inner mission agen-

NEW PARSONAGE OF FIRST LUTHERAN CHURCH, MOLINE, ILL.

cies. Three Chicago congregations own Homes (hospices) for young women. Forty missions were aided at a cost of $14,337.30. The per capita contribution for Home Missions is $1.00, for Foreign Missions 30 cents, and for Education 50 cents. The total expenditures for all purposes were $729,038.19. This conference has a salaried president who gives his entire time to the work. One new church was dedicated and one parsonage built. One new congregation was organized. The change in the direction of the use of more English is very rapid in this conference. Many small congregations are making the change to English in order to build up their membership. Augustana College and Theological Seminary, and the Augustana Book Concern, both synodical institutions, are located at Rock Island, Ill.

MINNESOTA.

Organized in 1858.

President, DR. P. A. MATTSON, Cannon Falls, Minn.
Secretary, REV. J. B. A. IDSTROM, Carver, Minn.

The Minnesota Conference includes most of Minnesota, North and South Dakota and the western part of Wisconsin; is divided into 20 districts, and has 180 pastors, 337 congregations, 54,861 communicants and 79,044 baptized members. Its institutions are the Orphans' Home at Vasa, Minn.; Bethesda Hospital and Bethesda Deaconess Home in St. Paul; Bethesda Home for Aged at Chisago City, Minn.; Bethesda Invalid Home, St. Paul, a Receiving Board for Orphans in St. Paul and Minneapolis, and Bethany Home for Orphans in Duluth, Minn. Gustavus Adolphus College, St. Peter, and Minnesota College, Minneapolis, are the educational institutions. A Bible School is conducted in St. Paul, by members of the conference. The Augustana congregation in Minneapolis maintains an orphanage and a mission cottage. Both the Minneapolis and the St. Paul districts have Inner Mission societies. Eighty-two missions were aided at an ex-

ENGLISH LUTHERAN CHURCH, OBERON, N. D.

THE SWEDISH LUTH. CHURCH, NIOBE, N. D.

penditure of $25,322.76 and $2,500 was given to aid the Home Mission work of the Canada Conference. Its per capita contribution to Home Missions is 64 cents;* to Foreign Missions 30 cents, and to Education 60 cents. The total expenditures were $810,536.54. Five new congregations were received, two corner-stones of new churches were laid and one chapel was dedicated. This is the largest of our conferences, and it is carrying on a vigorous work in all departments.

* These per capita figures are from the Conference Minutes of last year, as the latest Minutes do not give the present assessment.

INTERIOR OF SW. LUTH. MAMRELUND CHURCH, STANTON, IOWA.

Iowa.

Organized in 1868.

President, Rev. Oscar N. Olson, 610 Court Street, Sioux City, Iowa.
Secretary, Rev. V. I. Vestling, M.D., Harcourt, Iowa.

The Iowa Conference includes most of Iowa and Missouri, is divided into seven districts and has 51 pastors, 83 congregations, 14,065 communicants and 19,302 baptized members. Its institutions are the Orphans' Home at Stanton, Iowa; the Home for Aged, at Madrid, Iowa, and the Iowa Lutheran Hospital at Des Moines, Iowa. It helps to support Augustana College at Rock Island, Ill., in lieu of maintaining a separate educational institution. The capacity of its hospital at Des Moines is about to be doubled. Twenty-three missions were aided at a cost of $8,461.38. The per capita contribution to Home Missions is 85 cents, for Foreign Missions 27 cents, and for Education 50 cents. The total expenditures for all purposes were $251,736.10. Two parsonages were built during the year.

Kansas.

Organized in 1870.

President, Dr. Alfred Bergin, Lindsborg, Kansas.
Secretary, Dr. Albert W. Lindquist, Olsburg, Kansas.

The Kansas Conference includes, Kansas, Oklahoma, Texas, Colorado and a small part of Missouri; is divided into seven districts, and has 53 pastors, 79 congregations, 12,486 communicants and 17,838 baptized members. Its institutions are the Orphans' Home at Mariadahl, Kans., the Home for the Aged at Lindsborg, Kansas, the Swedish Hospital in Kansas City, Missouri, and Bethany College, Lindsborg, Kansas. Trinity College at Round Rock, Texas, is owned and controlled by the Austin and El Campo districts. The Augustana congregation in Denver, Colo., owns a hospice and home for the aged. The conference aided twenty-six missions at a cost of $5,865.81.

LUTHER LEAGUE AUDITORIUM, STANTON, IOWA.

PARSONAGE OF SW. LUTH. CARMEL CHURCH, MARCUS, IOWA.

Practically all the money required for the Mission, Charitable and Educational work of conference and Synod is to be raised by free-will offerings from the congregations, according to a new budget system adopted at the last conference meeting. The Austin and El Campo districts pay $1.00 per communicant to Trinity College in addition to their conference apportionment to Bethany College. The total expenditures for all purposes were $289,615.52. One new congregation was received, and one church was dedicated.

New York.

Organized in 1870.

President, Dr. Mauritz Stolpe, 217 E. 49th Street, New York City.
Secretary, Rev. A. S. Pearson, Sheffield, Pa.

The New York Conference includes the states of New York, Ohio, Pennsylvania, and New Jersey (with missions in Washington, D. C., and Baltimore, Maryland); is divided into nine districts, and has 67 pastors, 124 congregations, 20,365 communicants and 30,858 baptized members. Its institutions are the Orphans' Home in Jamestown, N. Y., the Augustana Home for Aged in Brooklyn, N. Y., and Upsala College in Kenilworth, N. J. The latter two institutions are the common property of the New York and the New England conferences. The Synod's Immigrant Home is located in New York City. The conference supported forty-one missions at a cost of $8,460.90. Its per capita contribution for Home Missions is 54 cents, for Foreign Missions 27 cents, and for Education 45 cents. The total expenditures for all purposes were $328,351.05. One new congregation was received, and one church was dedicated.

NEBRASKA.

Organized in 1886.

President, REV. C. F. SANDAHL, Oakland, Neb.
Secretary, REV. F. J. ELLMAN, Bertrand, Neb.

The Nebraska Conference includes Nebraska, Wyoming and one parish in South Dakota; is divided into seven districts, and has 38 pastors, 54 congregations, 9,406 communicants and 13,434 baptized members. Its institutions

NEW SW. LUTH. SARON CHURCH, SARONVILLE, NEB.

are the Orphans' Home at Stromsburg, Nebraska, and Luther College at Wahoo, Nebraska. At Omaha are located the following synodical institutions: Immanuel Deaconess Institute, Immanuel Hospital, Bethlehem Children's Home and Nazareth Home for Aged and Invalids. At Axtell, Nebraska, is located the Bethphage Home for Epileptic, Feeble-minded and Sufferers from Nervous Diseases. This institution of mercy is supported and controlled by the Bethphage Society, which has members in all parts of the Synod. The conference supported fourteen missions at a cost of $6,045.83. Its per capita contribution to Home Missions is 93 cents, for Foreign Mis-

sions 15 cents, and for Education $1.10. The total expenditures for all purposes were $213,122.36. One parsonage was built.

COLUMBIA.

Organized in 1893.

President, REV. C. R. SWANSON, 911 Stewart Street, Seattle, Wash.
Secretary, REV. G. K. ANDEEN, Rt. 4, Mt. Vernon, Wash.

The Columbia Conference includes Washington, Oregon, Idaho and British Columbia; is divided into three districts, and has 29 pastors, one catechist, 51 congregations, 5,002 communicants and 7,319 baptized members. Its institutions are Emanuel Hospital, Portland, Oregon, and Coeur d'Alene College, Coeur d'Alene, Idaho. The conference is planning to sell its property in Coeur d'Alene and to remove the institution to a more central location. A home for old people is to be erected on the new site also. Twelve mission fields are supported wholly or in part at a cost of $9,457.63. The Synod contributed $5,711.29 to the mission work of the conference last year. The per capita contribution to Home Missions is $1.08, to Foreign Missions 27 cents, and to Education 10 cents. The total amount expended for all purposes was $112,772.83. Two new chapels were erected, and one new parsonage was secured. Two additional houses have been added to the hospital property at Portland.

CALIFORNIA.

Organized in 1893.

President, REV. C. O. LUNDQUIST, 208 Dolores St., San Francisco, Cal.
Secretary, REV. A. P. G. ANDERSON, 1315—19th St., Sacramento, Cal.

The California Conference covers the State of California; is divided into three districts, and has 16 pastors and catechists, 20 congregations, 2,312 communicants, and 3,211 baptized members. An orphanage has been established at Escalon, and a home for aged is located at Kingsburg.

THE BETHLEHEM CHURCH, SEDRO-WOOLLEY, WASH.

PARSONAGE, SEDRO-WOOLLEY, WASH.

FERNHOLM CONCORDIA HOME FOR THE AGED, KINGSBURG, CALIF.

Eleven missions were aided during the year at a cost of $4,490.14. The Synod contributed $4,000 to the Home Mission work of the conference. The per capita contribution of the communicants for Home Missions is about $1.00, for Foreign Missions 30 cents, and for Education 10 cents. The expenditures for all purposes were $70,052.79. One new church property was secured by purchase.

SUPERIOR.

Organized in 1910.

President, REV. A. E. MONELL, 102—3d St., Merrill, Wis.
Secretary, REV. AUGUSTUS NELSON, 435 Oak St., Manistique, Mich.

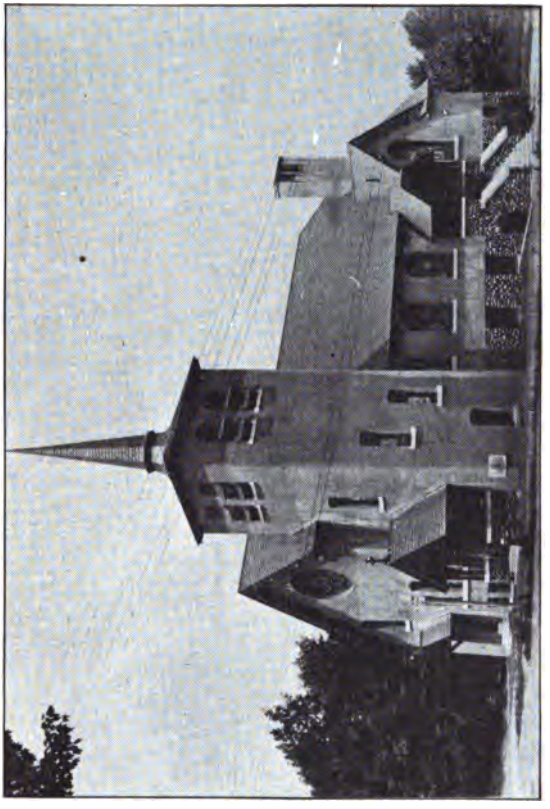
The Superior Conference includes the northern part of Michigan and the northeastern part of Wisconsin; is divided into four districts, and has 24 pastors, 65 congregations, 8,327 communicants, and 13,257 baptized members. It has a Home for Aged at Marinette, Wisconsin, and maintains an Orphans' Relief Fund. Instead of establishing a college of its own, the conference contributes 25 cents per communicant to Augustan College and Theological Seminary, at Rock Island. It aided eighteen missions at a cost of $2,750. Its per capita contributions for Home Missions is 48 cents, for Foreign Missions 27 cents, and for Education 25 cents. The total expenditures for all purposes were $98,406.

NEW ENGLAND.

Organized in 1912.

President, DR. S. G. HÄGGLUND, 45 Brent St., Boston, Mass.
Secretary, REV. JULIUS HULTEEN, 311 Capitol Ave., Hartford, Conn.

The New England Conference includes all the New England States with small portions of New York and Canada; is divided into four districts, and has 47 pastors, 84 congregations, 18,572 communicants, and 26,155 bap-



GREENDALE ZION LUTH. CHURCH, WORCESTER, MASS.

tized members. Its institutions are the Orphans' Home at Avon, Mass., the Augustana Home for Aged at Brooklyn, N. Y., and Upsala College at Kenilworth, N. J. The last two are controlled and supported jointly by the New England and the New York conferences. The Synod's Immigrant and Seamen's Home is located in East Boston, Mass. The conference aided twenty missions at

a cost of $5,970.11. Its per capita contribution to Home Missions is 54 cents, to Foreign Missions 27 cents, and to Education 45 cents. The total expenditures for all purposes were $269,905.09. One church was dedicated. A Lutheran Bible Institute, for the training of Sunday-school teachers and church workers, was begun by pastors of Worcester, Mass.

RED RIVER VALLEY.

Organized in 1912.

President, REV. S. W. SWENSON, Warren, Minn.
Secretary, REV. OSCAR O. GUSTAFSON, Elbow Lake, Minn.

The Red River Valley Conference includes parts of Minnesota and North Dakota; is divided into four districts, and has 29 pastors, 94 congregations, 7,974 communicants, and 11,963 baptized members. Its institutions are an Orphanage and a Home for Aged at Alexandria, Minn. Northwestern College at Fergus Falls and North Star College at Warren, Minn., owned and controlled by private corporations composed of members of the Synod, are within the bounds of the conference and are supported largely by its members. The conference aided ten missions at a cost of $5,900.44. Its per capita contribution to Home Missions is 93 cents, to Foreign Missions 27 cents, to Education 50 cents. The total expenditures for all purposes were $103,202.36. One church was dedicated and six parsonages were built or purchased.

CANADA.

Organized in 1913.

President (acting), REV. O. PHILIP JOHNSON, Kelliher, Saskatchewan.
Secretary, REV. N. L. MELLANDER, Marshwell, Saskatchewan.

The Canada Conference has as its field the provinces of Ontario, Manitoba, Saskatchewan and Alberta; is divided into three districts, and has 18 pastors, 53 congrega-

tions, 2,257 communicants, and 4,145 baptized members. It maintains a bookstore and printing office in Winnipeg. A fund is being raised for an Orphanage and a Home for Aged, and the first steps have been taken toward establishing a college. This conference has the greatest extent of territory of any in the Synod, and is carrying on a flourising Home Mission work. Total expenditures for all purposes were $35,954.05.*

THE MISSION DISTRICTS

The Synod has a Mission Board which has charge of the Home Mission work in those parts of North America which are not covered by the conferences. Eventually new conferences will develop out of the various parts of this unorganized territory. The work of the Synod's missionaries is done in three districts, known as the Intermountain (Utah and a few missions in Idaho), the Montana (State of Montana), and the Southeastern and Alaska (Florida, Alabama, Tennessee and Alaska). On this territory there were during the year 13 pastors and one student at work. They served 23 congregations and 14 mission places. The congregations have 1,409 communicants and 2,025 baptized members. The total expenditures for all purposes were $47,130.00, which also includes the salaries of two field secretaries and aid to the Canada ($6,000), Columbia ($4,000), California ($4,000), and New York ($1,000) conferences. The *Church Extension Fund* has assets amounting to $53,462.21. This fund is used for the purpose of aiding mission congregations to build churches, by making long time loans to them at a low rate of interest. It is one of the most useful funds of the Synod. The money contributed for this purpose will always remain in the fund and will keep on increasing as long as the Synod exists. The Mission Board also has charge of the Immigrant Missions in New

* The minutes of the Canada Conference for 1920 were not yet available at this writing, and therefore only such figures could be given as were to be found in the Synodical minutes.

PARSONAGE OF BETHEL CHURCH, FIRTH, IDAHO.

York and Boston, and of the Foreign Mission work in India, Porto Rico and Africa, which will be mentioned in another place. A Swedish and an English Field Secretary are employed and a Sunday-school Secretary has been called.

THE ASSOCIATION OF ENGLISH CHURCHES

Organized in 1907.

President, REV. P. N. SJOGREN, St. Peter, Minnesota.
Secretary, REV. A. T. LORIMER, 1312 N. 36th St., Omaha, Neb.

The Association of English Churches is an advisory body composed of those congregations in the Synod whose official language is English. The latest published report gives 30 pastors, 47 congregations, 6,718 communicants, and 9,268 baptized members. The particular work of the Association is to encourage the Home Mission work of the Synod, especially in so far as it can be done in the English language. The congregations belonging to the Association are members of the conferences in which they are located, and take part in the work of the Synod through their respective conferences just as other congregations do. The statistics of their work are, therefore, to be found in their conference minutes.

SUMMARY.

	Conf.	Pastors.	Cong's.	Communicants.	Total membership.
1.	Illinois	136	164	43,217	58,925
2.	Minnesota	180	337	54,861	79,044
3.	Iowa	51	83	14,065	19,302
4.	Kansas	53	79	12,486	17,838
5.	New York	67	124	20,365	30,858
6.	Nebraska	38	54	9,406	13,434
7.	Columbia	29	51	5,002	7,319
8.	California	16	20	2,312	3,211
9.	Superior	24	65	8,327	13,257
10.	New England	47	81	18,572	26,155
11.	Red River Valley	29	94	7,974	11,963
12.	Canada	18	53	2,257	4,145
13.	Mission Districts	13	23	1,409	2,025
		750	1,234	200,253	287,476

THE HOME MISSION WORK

The Home Mission work of the Synod is done mostly through the conferences. A summary of the number of missions of each and the amount expended is given below:

Conf.	No. of Missions.	Cost.	Contribution per com.
Illinois	40	$14,337.30	$1.00
Minnesota	82	25,322.76	.64
Iowa	23	8,461.38	.85
Kansas	26	5,865.81	—*
New York	41	8,460.90	.54
Nebraska	14	6,045.83	.93
Columbia	12	9,457.63	1.08
California	11	4,490.14	1.00
Superior	18	2,750.00	.48
New England	20	5,970.11	.54
Red River Valley	10	5,900.44	.93
†Canada	17	10,200.00	.69
	314	$107,262.30	Average .79-

* No assessment. † Figures are those for last year.

The Synod has, in addition to the above,. 33 missions, for which $31,620.00 was expended, thus making a total of 347 missions, aided at a cost of $138,882.30. Many of the conferences have such vast mission fields to cultivate that they can hardly, even with the aid granted to them for this work by the Synod, begin to reap the harvest which might be gathered. Here is a great opportunity for the older conferences to do mission work even if their own fields are limited.

THE INNER MISSION WORK

Under this head comes the work done through the charitable institutions maintained by and in the name of the Church. It is thus that Christians go about doing good, and thus they serve Christ, who is in His needy ones. Through works of mercy the Gospel is brought to many who would never be reached by it otherwise. The Inner Mission institutions of the Synod number about 45. They

THE INNER MISSION INSTITUTIONS OF THE SYNOD.

Help was extended to 18,467 persons through these institutions during the past year.

may be classified as follows: Orphan Homes, 14; Homes for the Aged, 8; Deaconess Institutions, 2; Immigrant and Sailors' Homes, 2; Invalids' Homes, 3; Hospitals, 6; Miscellaneous,—Pension Fund, City Missions, Hospices, Young Women's Homes, 10. Of these the Synod controls the Hospital, Orphanage, Invalids' Home and Deaconess Home at Omaha, Neb., and the Immigrant and Sailors' Homes at New York and Boston. During the past year 18,467 persons were helped through the institutions of mercy.

THE EDUCATIONAL WORK

The Synod has one theological seminary, 4 full colleges, 9 academies, some of them with part college and normal work, 9 commercial schools, 9 music schools, 5 art schools, 4 schools of expression, 3 preparatory schools, 2 model schools, 2 domestic science schools. Some of these also have courses in preparation for nursing, Bible study, Americanization, etc. In these institutions there are 177 professors and instructors and a student body numbering 3,270. The total value of buildings, equipment and funds is $2,810,687.35. Large as this sum appears it is after all very small when divided among ten institutions. Men of means could do untold good by giving liberally to our Christian schools so that they might become better equipped to give a higher education to our young people under Christian influences. What the world needs to-day is more leaders with a positive Christian character. The educational work of the Synod begins in the home and in the congregation. Every home should be supplied with good Christian books for children and the parents should see to it that the children are instructed early in the knowledge of God and their relation to Him. In our Sunday-schools 79,691 children were instructed by 10,623 teachers. In the summer schools there were 9,025 pupils. The number annually instructed in the confirmation classes is about 10,000. In St. Paul the Bible school,

GUSTANA SYNOD COLLEGES.

started under private direction, has had a very successful year, and reports about 500 young people enrolled in the regular course and in special evening classes.

THE PUBLISHING WORK

This might properly be classed in the educational work of the Synod. Nothing can take the place of the printing press in reaching many people in a short time. The products of our Augustana Book Concern at Rock Island are almost all intended to instruct and to encourage our church and educational work. During the year 95,700 new books were published, 136,920 books were reprinted, 7,500 pieces of music and 6,000 tracts were issued; making a total of 244,720 items. The number of books issued from the beginning is 4,352,670. Besides books we also receive the weekly, monthly and quarterly issues of the church papers, and Sunday-school literature. As long as we keep our Book Concern busy we will be a growing church. The total amount of business done during the last year was $213,035.48, an increase of $37,874.83 over the year before. This is the only institution of the Synod that is not only entirely self-supporting, but also has an annual surplus to turn over to the benevolent work of the church.

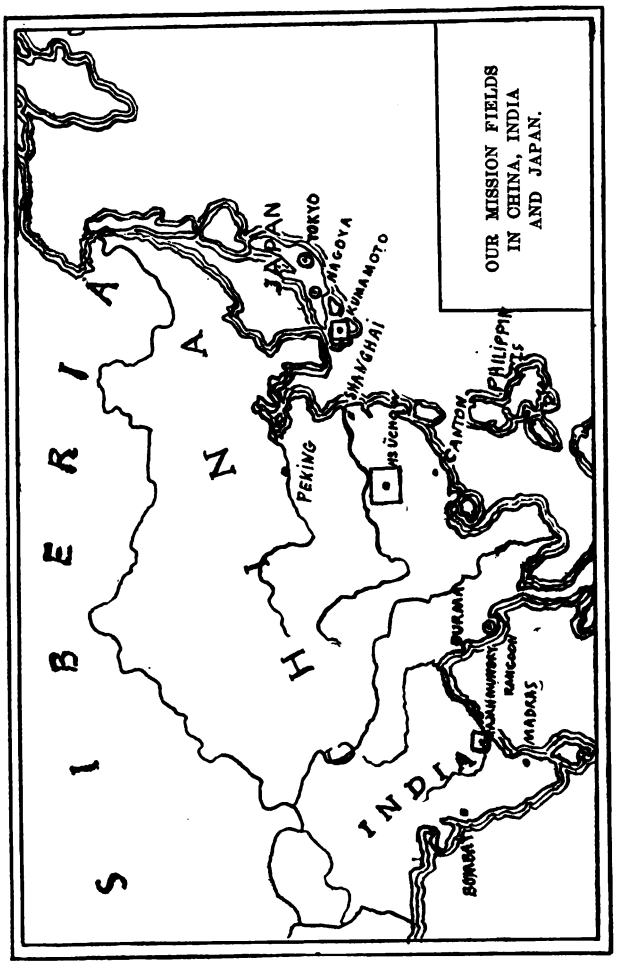
THE FOREIGN MISSION WORK

INDIA.

Established in 1844.

During the past year the Synod has continued to cooperate with the United Lutheran Church of America in supporting the Rajahmundry field and in giving aid to the former German missions.

The field in India is located in the Madras Presidency, in the southeastern part of the country, among the Telugu people. Rajahmundry is the principal city. The population of the entire field is over one million souls.


SIBERIA
CHINA
JAPAN
TOKYO
NAGOYA
KUMAMOTO
SHANGHAI
PEKING
MUKDEN
CANTON
PHILIPPINES
INDIA
BOMBAY
MADRAS
BURMA
RANGOON
OUR MISSION FIELDS
IN CHINA, INDIA
AND JAPAN.

The territory occupied is divided into seven districts, Talapudi, Tadepalligudem, Bhimawaram, Dowlaishwaram, Samulkot, Jagampeta and Korukonda. The Godavery River, one of the sacred streams of India, flows through the middle of the field.

In Rajahmundry we have a boys' high school, a training school for native pastors, a girls' high school, seven caste schools for girls, a large hospital, a printing establishment, a reading-room and the beginnings of an orphans' home and a home for widows. There are also dispensaries in Rajahmundry and Bhimawaram. High schools are conducted at Peddapur and at Bhimawaram, and at the latter place also a girls' school. Mission work is done in the following forms: evangelistic work, congregational work, schools, hospital and dispensaries, colporteurs, zenana work, industrial work, publication work. For further information about this mission see the article: *What Hath God Wrought?*

Summary of Statistics.

Baptized membership	27,004
Communicants	14,476
Baptisms during year	2,013
Inquirers	3,848
Foreign missionaries, men	10
" " wives	8
" " single women	10
Indian pastors	8
Indian helpers, all grades	1,362
Sunday-school pupils	11,465
Boarding and day school pupils	12,396
Benevolent contributions by natives	$4,231
Other local income	$41,445

JAPAN.

Established in 1887.

The Japan Mission is carried on by the United Lutheran Church of America, with the Augustana Synod co-operating by collections and gifts.

Japan is our nearest neighbor in the west, and in the interest of world peace and welfare Japan's leadership must be influenced by the leavening power of Christian missions. The opportunity to make Japan a Christian nation is still with us, but we dare not neglect the opportunity lest it pass from us. The splendid equipment of this mission (all American Lutherans doing work in Japan being united in the effort) makes it possible to do more effective work than if each church body tried to equip a little mission of its own.

The chief centers from which the work is carried on are Tokyo and Nogoya on the Island of Hondo and Kumamoto on the Island of Kiushu. Kumamoto is the oldest station, and here are located a fine college and a theological seminary. Kumamoto has a population of 80,000. At Saga (35,000) there is a church and a kindergarten building. At Hakata (80,000) church, Sunday-school and kindergarten work are carried on. Other stations are at Kobe (620,000), Omuta and Ogi, Fukuoka (the metropolis of Kyushu), Munagata Gun, Yawata (80,000), Naogata (20,000), Shimonoseki, Moji, Dairi, Tobata, etc. A great deal of work is being done through the students at the colleges and universities, and also by means of Christian primary schools.

Summary of Statistics.

Missionaries	30
Mission homes	3
Church buildings	4
Membership	1,000
Sunday-schools	40
Scholars	2,500

3211

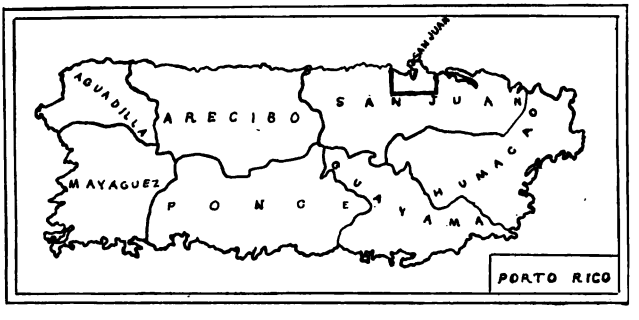
Kindergartens	4
Scholars	192
High schools	1
Students	600
Bible Schools	1
Theological students in preparation	22
Native workers	36

(The only other Lutheran mission work in Japan is conducted by the Gospel Association of Finland, in North Japan and in Tokyo. It was started in 1900. There are 13 missionaries on the list, and the baptized membership is 172. The work is purely evangelistic.)

Porto Rico.

Established in 1899.

The Porto Rico Mission is carried on by the United Lutheran Church of America, with the co-operation of the Augustana Synod. Here also all Lutheran mission work is conducted by one organization. The work centers around the capital of the island, San Juan. There are 9 congregations, 13 mission stations, 22 Sunday-schools with 1,800 pupils, a kindergarten in San Juan, and a pastors' training school. The property of the mission is valued at $50,000.00. The number of communicants is about 600. The foreign missionaries number 11, includ-



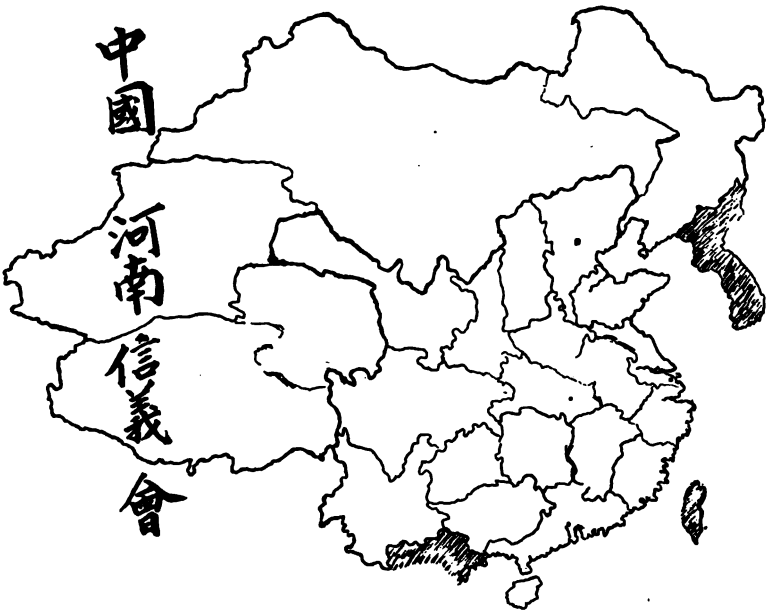
ing wives of missionaries. This mission will always be dear to our Synod, because it was begun by an Augustana Synod student, and the majority of its missionaries have generally been from our number. It deserves more than an offering from our congregations.

China.

Established in 1905.

This mission, the exclusive property of the Augustana Synod, has as its field a portion of the province of Honan. Its extent is about 10,000 square miles, with a population estimated at between three and four million souls.

The workers are distributed in five districts, whose



MAP OF CHINA.

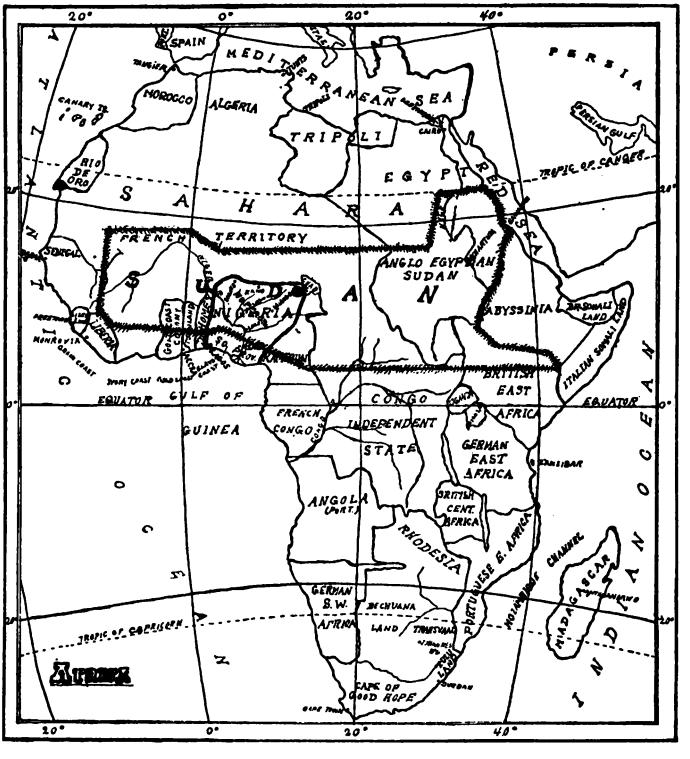
chief centers are Hsüchow, Honanfu, Kia Hsien, Juchow and Paofeng. There are 32 foreign missionaries and 29 native helpers, serving 5 congregations and 19 preaching places. Last year's report gave the number of Christians as 678, and the latest report tells of 155 persons being received during the year. This would bring the total to approximately 833. There are 11 schools with 58 teachers and 696 pupils. Among the schools is one maintained exclusively for the blind. The hospital patients have increased threefold, numbering 12,500 for the year, and the number of visits made was doubled. The number of operations was also increased.

The Board reports that forty-one missionaries are needed in addition to the thirty-two now on the field. More property to house the missionaries, the congregations, the schools and the medical work is also needed. A field secretary has been called to present the cause adequately to the congregations. The following new missionaries have accepted calls to the China field: Pastors Herman Larson, Roy Thelander, and the Misses Anna J. Johnson and Ruth E. Nyström. Dr. Hilding Anderson and Mr. Albert Carlson of Seattle, Wash., have also been called, the latter to take charge of the erection of buildings.

SOUDAN.

Authorized 1917.

During the past year Rev. Ralph Hult, our missionary on the field, has been studying the work at first hand. For a time he taught in a mission school in Wukari, Soudan. Then he began a tour of the province of Nigeria to study the language and customs of the natives and to decide upon a suitable location for our first mission station. He is still engaged in this work and we may soon hear a report of his recommendations in regard to location. Mrs. Hult will leave this December to join her husband. During the past year she has studied at the Deaconess



MAP OF AFRICA.

The Enclosed Area Represents the Field to be Covered as Soon as Possible with a Chain of Missions. The Smaller Enclosed Area Represents the Field in Nigeria, Where We May Locate. The Heavy Dot Shows the Spot Suggested as a Field for Our Synod.

Institute and Hospital in Omaha. The Rev. John Steimer and his wife are also ready to leave for the field as soon as conditions are favorable. They have been studying at the missionary seminary in Hartford, Conn., during the past half year. May this new work be well supported by our people. The Augustana Synod will be the first American Lutheran body to have its own mission in the Soudan. Norwegian and Danish Lutherans are already there and at work.

South America.

Begun in 1916.

The Pan-Lutheran Mission Society, an inter-synodical Lutheran organization, sent an Augustana pastor (Rev. E. E. Ceder) to Argentina in 1916. He organized the work and was on the field and carried on the work practically alone until the present year. He is at present in this country. Several new workers are now on the field, and good results are already seen. One of the features of the work is the mission among the Scandinavians of the city of Buenos Aires, who were formerly without any spiritual care.

Virgin Islands.

Transferred from Denmark 1918.

The mission work and property used for that purpose were transferred to the United Lutheran Church in 1918, by the Danish Lutheran Missionary Society. The work is now carried on in connection with the Porto Rico mission. There are at present five congregations, with three pastors and four clerks in charge, two Deaconess Homes that care for children, babies, and protect young girls, two Orphanages, three Old People's Homes, two Missionary Stations, two Parish Nurses who visit the sick and poor and relieve cases of distress. These workers must eventually all be replaced by missionaries and deaconesses from

the United States. The support of the work requires about $15,000.00 a year. The Augustana congregations make offerings towards this work.

Miscellaneous Work.

Through offerings and individual memberships in various societies many members of the Synod are contributing to mission work among the Jews, the Slovaks, the Southern Negroes (the best kind of Americanization work), and among the Mohammedans of Kurdistan. The latter mission is supported by an intersynodical society, called the Intersynodical Orient Mission. This is the only American Lutheran mission to any Mohammedan people.

Contributions are also made to the Swedish Tuberculosis Hospital in Denver, the Bethphage Home for Epileptics at Axtell, Neb. Both of these are most worthy forms of inner mission work.

Aid is given to the Anti-Saloon League of America and the conferences are represented on its boards.

Student pastors are maintained at the Universities of Wisconsin and Minnesota by the joint action of the United Lutheran Church of America and the Augustana Synod. These men look after the students of Lutheran parentage.

Many of our men's societies are members of the Lutheran Brotherhood of America, an intersynodical organization whose origin is due to war-work undertaken at the time of the mobilization of the American army.

Our Synod has representatives on the National Lutheran Council, which acts for the whole Lutheran Church in America in cases of need for national movements of the Church.

Other organizations of the Synod are The Woman's Home and Foreign Missionary Society, the Augustana Luther League, the Augustana Foreign Missionary Society, all of which are doing splendid work for the upbuilding and spread of the Kingdom.

An organization of Lutheran college students of America holds regular conventions at the various schools. In a similar manner the Lutheran editors of church papers and the managers of Lutheran publishing houses hold meetings for mutual help in their respective spheres of work. The Student Volunteer Movement of America has many members in our schools.

Pastors who Died during the Year

Rev. John B. Bennett, born in Veddige, Sweden, Aug. 1, 1856. Died in Batavia, Ill., November 14, 1919.

Rev. Erik Schöld, born in Mockfjärd, Sweden, August 28, 1858. Died in Spring Lake, Minn., May 31, 1920.

Rev. Anders Paul Green, born in Stockholm, Sweden, April 6, 1859. Died in Carthage, S. D., May 14, 1920.

Rev. Anders Johan Östlin, born in Hedesunda, Sweden, September 20, 1848. Died in Brooklyn, N. Y., February 21, 1920.

Rev. M. C. Ranseen, D.D., born in Jämshög, Sweden, April 6, 1845. Died in Chicago, Ill., August 24, 1920.

Rev. Carl Johan Emil Haterius, born in Drängsered, Sweden, June 10, 1852. Died in Mariadahl, Kansas, September 12, 1920.

Two Sincere Friends of the Augustana Synod

†*Theodore Emanuel Schmauk, D.D., LL.D.,* at one time president of the General Council, editor of Sunday-school literature and theologian. Born in Lancaster, Pa., May 30, 1860. Died in Lebanon, Pa., March 23, 1920.

ERIK SCHÖLD.

JOHN B. BENNETT.

†*Knut Henning Gezelius von Schéele, D.D.,* Bishop of Visby, fraternal delegate from the Church of Sweden to the Augustana Synod, scholar and theologian. Born in Stockholm, Sweden, May 31, 1838. Died in Stockholm, April 7, 1920.

"Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away,
And love Him more in heaven."

ANDERS JOHAN ÖSTLIN.

ANDERS PAUL GREEN.

C. J. E. HATERIUS.

M. R. RANSEEN.

KNUT HENNING GEZELIUS VON SCHÉELE.

THEODORE E. SCHMAUK.

Pastors Ordained during the Year 1920

1. *Oscar Wilhelm Berquist,* born in Moorhead, Minn., Dec. 1, 1893; Hermon and Elmdale congregations, Niobe, N. D.

2. *Bernt Gunnar Holmes,* born in Mo, Sweden, April 15, 1887; Carmel, Marcus and St. Jacob's congregations, Meriden, Iowa.

3. *John Anderson Martin,* born in Froid, Nebr., Aug. 13, 1887; Fridhem congregation, Funk, Nebr.

4. *Petrus Herbert Nordlander,* born in Nordingrå, Sweden, Jan. 28, 1883; First church, Vancouver, B. C.

5. *George R. Olson,* born in Fryksände, Sweden, Aug. 5, 1882; Kirkland, Ill.

6. *Nels Emanuel Olson,* born in Elbow Lake, Minn., May 28, 1891; Stronghurst, Ill.

7. *Nils Holger Pearson,* born in Learum, Sweden, Jan. 2, 1887; Immanuel, Port Arthur and Zion congregations, Fort William, Ont.

8. *John Nilson Steimer,* born in Sjöbo, Sweden, Feb. 23, 1887; mission field in Sudan, Africa.

9. *Walter Lindberg,* born in Vasa, Finland, June 16, 1876; Immanuel congregation, Rhinelander, and Gustaf Adolf congregation, Conover, Wis.

10. *Andrew William Nordin,* born in Bitelsäter, Sweden, May 23, 1878; International Falls, Minn.

11. *Charles A. Strandberg,* born in Bitterna, Sweden, May 28, 1877; Berea, Nebr.

1. O. W. Berquist.

2. B. G. Holmes.

3. J. A. Martin.

4. P. H. Nordlander.

5. George Olson.

6. Nels Eman. Olson.

7. N. H. Pearson.

8. John N. Steimer.

9. Walter Lindberg.

10. A. W. Nordin.

11. Charles A. Strandberg.

The Lutheran Church in America

SYNODICAL CONFERENCE (Missouri) 831,359 communicants. 1,282,854 baptized members.	
UNITED LUTHERAN CHURCH OF AMERICA 782,807 communicants. 1,058,598 baptized members.	
NORWEGIAN LUTH. CHURCH OF AMERICA 273,086 communicants. 440,850 baptized members.	
200,253 communicants. 287,476 baptized mem.	AUGUSTANA SYNOD
142,271 communicants. 222,780 baptized mem.	JOINT SYNOD OF OHIO
128,120 communicants. 201,211 baptized mem.	IOWA SYNOD
101,809 com. } Buffalo, Ejelsen, Danish, Suomi, Icelandic, 164,210 b. m. } U. Danish, Luth. Free Church, Independ.	

DIAGRAM SHOWING THE PRESENT GROUPING OF THE LUTHERAN SYNODS IN AMERICA.

The Lutheran Church of America consists of 6 general bodies, 13 independent synods, and 257 independent congregations. The number of communicants is 2,451,997 and of baptized members, 3,652,010. This does not include such groups as are commonly reckoned as belonging to the Lutheran family of churches, as "The Evangelical Church," and the "Mission Friends." There are 9,791 ministers, 15,638 congregations, 24 theological seminaries, 39 colleges, 7 ladies' seminaries, 52 academies, 62 orphanages, 48 homes for aged, 7 homes for defectives, 9 deaconess motherhouses, 47 hospitals, 13 hospices, 8 immigrant and seamen's missions, 11 miscellaneous institutions, 14 inner mission societies and city missions, 12 foreign mission boards employing 394 foreign and 2,648 native workers, 186 periodicals and 19 publishing houses. The value of the church property is $144,746,061. $17,374,738 were raised for local expenses and $6,380,153 for benevolences.

The Lutheran Church of the World

Adapted from Luecke's "The Distinctive Characteristics of the Lutheran Church."

SCARCELY had the sound of Luther's hammer-blows died away, when the news began to spread like wildfire and to kindle a discussion throughout the length and breadth of Germany that shook the very foundations of the papal edifice, and finally wrested the greater part of its population from the dominion of Romish error and abuses. — This early spread was later, to some degree, counteracted by various causes, notably the dissensions anl lamentable religious wars, that arose among the different Protestant factions, and the Romish counter-reformation. Especially was this the case in southern Germany, so that to this day this section is largely Catholic, while the northern part of the empire is almost exclusively Protestant.

From Germany the Reformation spread to neighboring countries, to Bohemia, Switzerland, France, and the Netherlands. However, in most of these, notably the last-named three, Luther's doctrine was supplanted by that of the Swiss reformers, Calvin and Zwingli, and in one of them—France—Rome succeeded by bloody persecution in all but wiping out the Huguenots. — It is to be noted also that the movement also in these countries, while marching under somewhat different colors, was a direct

outgrowth of Luthers' Reformation in Germany, as indeed all the Protestant church-bodies are offshoots of the Lutheran Church.

Among the countries into which the influence of Luther's Reformation at first extended, but where it was afterward nullified to a large extent by various causes, was also England. The soil had here been prepared for the reception of the seed by the work of Wyclif, the English "Morning-star of the Reformation." When Luther's powerful writings began to appear in print, they found eager students at the two great universities, first at Cambridge and later at Oxford. Tyndale's translation of the New Testament and, later, Coverdale's Bible were largely retranslations of Luther's German version, or at least closely dependent on it. Coverdale also translated Luther's hymns into English. In 1536 an English translation of the Augsburg Confession and Apology appeared. The X Articles were compiled from the Augsburg Confession, the Apology, and another treatise of Melanchthon. The *Bishops' Book* of 1537 also draws freely from Lutheran liturgies. The XIII Articles, which formed the basis of the later XXXIX Articles, the Confession of the Anglican Church, were taken mostly from the Augsburg Confession. The *First Prayer-book* was so closely dependent on Lutheran liturgies that it has been classed among them. A commission of leading men was sent from England to Wittenberg in 1535 in order to reach an understanding with Luther and his colleagues, and a similar commission went from Germany to England in 1538 to continue the discussion.

The Lutheran movement in England was killed by King Henry VIII., an ambitious, lewd, and tyrannical ruler, for personal and political reasons. When the Lutheran doctrine first began to spread in his realm, Henry turned against Luther in a vicious attack, which earned him the title of "Defender of the Faith" from the pope, and he proceeded to root out the Lutheran "heresy" with bloody and fiery persecution. When, however, the pope

failed to sanction immediately the desired annulment of Henry's first marriage to Catherine of Aragon, in order to enable him to wed Anne Boleyn, a lady of his court, with whom he had become enamored, Henry just as readily turned against the pope, declaring the Church of England free from Rome and himself its head. The outcome was the Anglican Church, which by its retention of some Romish errors and abuses, its adoption of some Lutheran doctrines, and the later introduction of Reformed elements, is neither papal nor Lutheran nor Reformed, but a mixture of all three. But it still remains true what Nicholas Lithenius, Swedish pastor of a Lutheran congregation in London during the seventeenth century, stated in a book on this subject, to wit, "That Luther, the Great Instrument of God in Reforming the British Church, Opened the Way to England and Scotland to Extricate Themselves from Papal Servitude."

While the early spread of the Reformation was largely checked in the South and West, this was not the case in the North, where it soon obtained entrance into the Scandinavian countries. Almost immediately it reached the neighboring country of Denmark, where it was introduced under Christian II. and his successors, Frederick and Christian III., and soon became the State Church. From Denmark the Reformation was transplanted, a little later, to Norway, which was then under Danish rule. Its introduction here was accompanied by some violence, the Catholic bishops being deposed by force at the command of the Danish king and the Lutheran Church established by royal decree. Similarly the Reformation was forcibly ntroduced by the Danish king into Iceland, which still belongs to Denmark. In both these countries, therefore, the introduction of the new faith met at first with a good deal of opposition, but finally it achieved a complete triumph over Catholicism.

Into Sweden the Reformation was introduced directly from Germany, almost as early as into Denmark. Up to that time this country, too, had been under the sovereignty

of the Danish king, but under the leadership of the famous Gustavus Vasa it achieved its independence, and Gustavus was chosen king in 1523. He early embraced the Lutheran faith, and through his personal influence Lutheranism was made the acknowledged religion of Sweden at the diet of Västerås in 1527. He thus became the liberator of his country both politically and religiously. Gustavus Adolphus, his son, became the champion of the Protestant faith, and at Lützen laid down his life for the cause of the Lutheran Church. By his victory there the success of the Lutheran cause was assured and made secure against Catholic aggression. In all the Scandinavian countries Lutheranism has continued to retain an almost universal hold to this day, so that all other church-bodies form but an insignificant and negligible part of their populations.

From Scandinavia Lutheranism was carried to the Finns and Lapps, as well as to the Eskimos of Greenland, all of whom are generally classed with the Mongolian race. Into Finland and Lapland the Roman Catholic faith had been previously introduced, but with indifferent success, and at the time of the Reformation most of the people in both countries were practically pagans.

Also to many parts of what was until recently the Empire of Russia the Lutheran faith was extended during the days of the Reformation or after. As early as 1529 Lutheran doctrine was preached in the Baltic provinces (Courland, Esthonia, Livonia), and the work was greatly promoted when these provinces came under Swedish control at the time of Gustavus Adolphus. Also in Russian Poland the Reformation was introduced at a very early period (1525). In other parts of the empire large Lutheran settlements were formed since Reformation times, e. g., in St. Petersburg, Odessa, Bessarabia, the Crimea, in fact, in many parts of southern Russia, even in far-off Siberia, in Tobolsk, Tomsk, Omsk, Irkutsk and Vladivostok.

In many other directions and to other continents did

the Lutheran Church extend her missionary activity, as soon as she was firmly established at home. In 1634 the first missionary went from Germany to Abyssinia, and he was followed by others. Being driven from that country, they made their way down the eastern coast of Africa, and the outcome was the establishment of the East African missions, which now extend over almost the entire eastern part of the continent, and are now conducted by six different missionary societies. Also in South and West Africa Lutheran missions were begun in the last century, as an outgrowth of German settlements there. The churches of Norway and Sweden also have mission stations in Africa, but the chief mission territory of the former is the island of Madagascar. American Lutherans, among them the Augustana Synod, have also established missions in the dark continent.

At the beginning of the eighteenth century Lutheran mission work was begun in India by the great pioneer missionary Ziegenbalg, who, while himself a German, was sent there by the Danish king Frederick IV. At present, work in that country is carried on by a number of European mission societies and by several Lutheran synods of our own country. Other countries that have been entered by Lutheran missionaries are Brazil, Argentina and British Guiana, in South America; the West Indies; Persia, China and Japan, in Asia; the islands south of Asia; Australia, New Zealand, and the neighboring islands. Thus the Church of the Reformation has literally encompassed the globe. The numerical results of its work and its relative standing among the churches of the earth will appear in the following statistics: The Lutheran Church numbers, according to the latest compilation: in Europe, 58,106,319 adherents; in Asia, 355,580; in Africa, 384,566; in Oceania, 200,372; in South America, 622,000; in Central America, about 1,000; in North America (inclusive of Mexico and Greenland), 11,730,016. This makes a total of 71,399,852 Lutherans for the entire globe. The figures of the other leading Protestant churches, ac-

cording to the latest available statistics (1916), are as follows: Methodists, 32,418,330; Presbyterian and Reformed, 30,799,854; Episcopalian, 26,758,262; Baptists, 21,002,211; Congregationalists, 4,355,172. This shows that the Lutheran Church is numerically at the head of the Protestant churches in the world, having more than twice as many nominal adherents as any other one of them.

Daily Readings from the New Testament

DATE	JANUARY	FEBRUARY	MARCH
1	Matt. 1	Matt. 21: 1—22	Mark 7: 14—37
2	Matt. 2	Matt. 21: 23—46	Mark 8: 1—21
3	Matt. 3	Matt. 22: 1—22	Mark 8: 22—38
4	Matt. 4	Matt. 22: 23—46	Mark 9: 1—29
5	Matt. 5: 1—26	Matt. 23: 1—22	Mark 9: 30—50
6	Matt. 5: 27—48	Matt. 23: 23—39	Mark 10: 1—31
7	Matt. 6: 1—18	Matt. 24: 1—28	Mark 10: 32—52
8	Matt. 6: 19—34	Matt. 24: 29—51	Mark 11: 1—18
9	Matt. 7	Matt. 25: 1—30	Mark 11: 19—33
10	Matt. 8: 1—17	Matt. 25: 31—46	Mark 12: 1—27
11	Matt. 8: 18—34	Matt. 26: 1—25	Mark 12: 28—44
12	Matt. 9: 1—17	Matt. 26: 26—50	Mark 13: 1—20
13	Matt. 9: 18—38	Matt. 26: 51—75	Mark 13: 21—37
14	Matt. 10: 1—20	Matt. 27: 1—26	Mark 14: 1—26
15	Matt. 10: 21—42	Matt. 27: 27—50	Mark 14: 27—53
16	Matt. 11	Matt. 27: 51—66	Mark 14: 54—72
17	Matt. 12: 1—23	Matt. 28	Mark 15: 1—25
18	Matt. 12: 24—50	Mark 1: 1—22	Mark 15: 26—47
19	Matt. 13: 1—30	Mark 1: 23—45	Mark 16
20	Matt. 13: 31—58	Mark 2	Luke 1: 1—20
21	Matt. 14: 1—21	Mark 3: 1—19	Luke 1: 21—28
22	Matt. 14: 22—36	Mark 3: 20—35	Luke 1: 39—56
23	Matt. 15: 1—20	Mark 4: 1—20	Luke 1: 57—80
24	Matt. 15: 21—39	Mark 4: 21—41	Luke 2: 1—24
25	Matt. 16	Mark 5: 1—20	Luke 2: 25—52
26	Matt. 17	Mark 5: 21—43	Luke 3
27	Matt. 18: 1—20	Mark 6: 1—29	Luke 4: 1—30
28	Matt. 18: 21—35	Mark 6: 30—56	Luke 4: 31—44
29	Matt. 19	Mark 7: 1—13	Luke 5: 1—16
30	Matt. 20: 1—16		Luke 5: 17—39
31	Matt. 20: 17—34		Luke 6: 1—26

Daily Readings from the New Testament

Date	April	May	June
1	Luke 6: 27—49	Luke 21: 20—38	John 12: 27—50
2	Luke 7: 1—30	Luke 22: 1—20	John 13: 1—20
3	Luke 7: 31—50	Luke 22: 21—46	John 13: 21—38
4	Luke 8: 1—25	Luke 22: 47—71	John 14
5	Luke 8: 26—56	Luke 23: 1—25	John 15
6	Luke 9: 1—17	Luke 23: 26—51	John 16
7	Luke 9: 18—36	Luke 24: 1—35	John 17
8	Luke 9: 37—62	Luke 24: 36—53	John 18: 1—18
9	Luke 10: 1—24	John 1: 1—28	John 18: 19—40
10	Luke 10: 25—42	John 1: 29—51	John 19: 1—22
11	Luke 11: 1—28	John 2	John 19: 23—42
12	Luke 11: 29—54	John 3: 1—18	John 20
13	Luke 12: 1—31	John 3: 19—36	John 21
14	Luke 12: 32—59	John 4: 1—30	Acts 1
15	Luke 13: 1—22	John 4: 31—54	Acts 2: 1—21
16	Luke 13: 23—35	John 5: 1—24	Acts 2: 22—47
17	Luke 14: 1—24	John 5: 25—47	Acts 3
18	Luke 14: 25—35	John 6: 1—21	Acts 4: 1—22
19	Luke 15: 1—10	John 6: 22—44	Acts 4: 23—37
20	Luke 15: 11—32	John 6: 45—71	Acts 5: 1—21
21	Luke 16	John 7: 1—27	Acts 5: 22—42
22	Luke 17: 1—19	John 7: 28—53	Acts 6
23	Luke 17: 20—37	John 8: 1—27	Acts 7: 1—21
24	Luke 18: 1—23	John 8: 28—59	Atcs 7: 22—43
25	Luke 18: 24—43	John 9: 1—23	Acts 7: 44—60
26	Luke 19: 1—27	John 9: 24—41	Acts 8: 1—25
27	Luke 19: 28—48	John 10: 1—23	Acts 8: 26—40
28	Luke 20: 1—26	John 10: 24—42	Acts 9: 1—21
29	Luke 20: 27—47	John 11: 1—29	Acts 9: 22—43
30	Luke 21: 1—19	John 11: 30—57	Acts 10: 1—23
31		John 12: 1—26	

Daily Readings from the New Testament

DATE	JULY	AUGUST	SEPTEMBER
1	Acts 10: 24—48	Rom. 4	1 Cor. 12
2	Acts 11	Rom. 5	1 Cor. 13
3	Acts 12	Rom. 6	1 Cor. 14: 1—20
4	Acts 13: 1—25	Rom. 7	1 Cor. 14: 21—40
5	Acts 13: 26—52	Rom. 8: 1—21	1 Cor. 15: 1—28
6	Acts 14	Rom. 8: 22—39	1 Cor. 15: 29—58
7	Acts 15: 1—21	Rom. 9: 1—15	1 Cor. 16
8	Acts 15: 22—41	Rom. 9: 16—33	2 Cor. 1
9	Acts 16: 1—21	Rom. 10	2 Cor. 2
10	Acts 16: 22—40	Rom. 11: 1—18	2 Cor. 3
11	Acts 17: 1—15	Rom. 11: 19—36	2 Cor. 4
12	Acts 17: 16—34	Rom. 12	2 Cor. 5
13	Acts 18	Rom. 13	2 Cor. 6
14	Acts 19: 1—20	Rom. 14	2 Cor. 7
15	Acts 19: 21—41	Rom. 15: 1—13	2 Cor. 8
16	Acts 20: 1—16	Rom. 15: 14—33	2 Cor. 9
17	Acts 20: 17—38	Rom. 16	2 Cor. 10
18	Acts 21: 1—17	1 Cor. 1	2 Cor. 11: 1—15
19	Acts 21: 18—40	1 Cor. 2	2 Cor. 11: 16—33
20	Acts 22	1 Cor. 3	2 Cor. 12
21	Acts 23: 1—15	1 Cor. 4	2 Cor. 13
22	Acts 23: 16—35	1 Cor. 5	Gal. 1
23	Acts 24	1 Cor. 6	Gal. 2
24	Acts 25	1 Cor. 7: 1—19	Gal. 3
25	Acts 26	1 Cor. 7: 20—40	Gal. 4
26	Acts 27: 1—26	1 Cor. 8	Gal. 5
27	Acts 27: 27—44	1 Cor. 9	Gal. 6
28	Acts 28	1 Cor. 10: 1—18	Eph. 1
29	Rom. 1	1 Cor. 10: 19—33	Eph. 2
30	Rom. 2	1 Cor. 11: 1—16	Eph. 3
31	Rom. 3	1 Cor. 11: 17—34	

Daily Readings from the New Testament

Date	October	November	December
1	Eph. 4	Titus 2	2 Peter 3
2	Eph. 5: 1—16	Titus 3	1 John 1
3	Eph. 5: 17—33	Philemon	1 John 2
4	Eph. 6	Heb. 1	1 John 3
5	Phil. 1	Heb. 2	1 John 4
6	Phil. 2	Heb. 3	1 John 5
7	Phil. 3	Heb. 4	2 John
8	Phil. 4	Heb. 5	3 John
9	Col. 1	Heb. 6	Jude
10	Col. 2	Heb. 7	Rev. 1
11	Col. 3	Heb. 8	Rev. 2
12	Col. 4	Heb. 9	Rev. 3
13	1 Thes. 1	Heb. 10: 1—18	Rev. 4
14	1 Thes. 2	Heb. 10: 19—39	Rev. 5
15	1 Thes. 3	Heb. 11: 1—19	Rev. 6
16	1 Thes. 4	Heb. 11: 20—40	Rev. 7
17	1 Thes. 5	Heb. 12	Rev. 8
18	2 Thes. 1	Heb. 13	Rev. 9
19	2 Thes. 2	James 1	Rev. 10
20	2 Thes. 3	James 2	Rev. 11
21	1 Tim. 1	James 3	Rev. 12
22	1 Tim. 2	James 4	Rev. 13
23	1 Tim. 3	James 5	Rev. 14
24	1 Tim. 4	1 Peter 1	Rev. 15
25	1 Tim. 5	1 Peter 2	Rev. 16
26	1 Tim. 6	1 Peter 3	Rev. 17
27	2 Tim. 1	1 Peter 4	Rev. 18
28	2 Tim. 2	1 Peter 5	Rev. 19
29	2 Tim. 3	2 Peter 1	Rev. 20
30	2 Tim. 4	2 Peter 2	Rev. 21
31	Titus 1		Rev. 22

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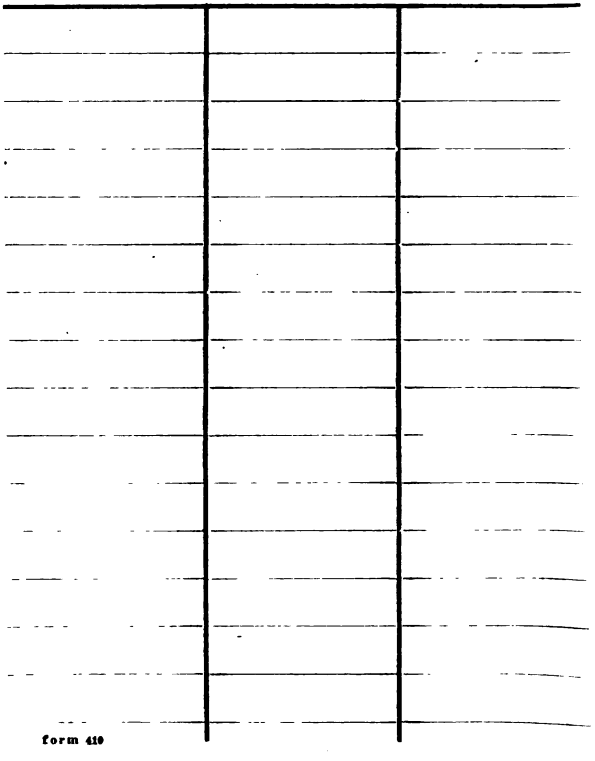

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